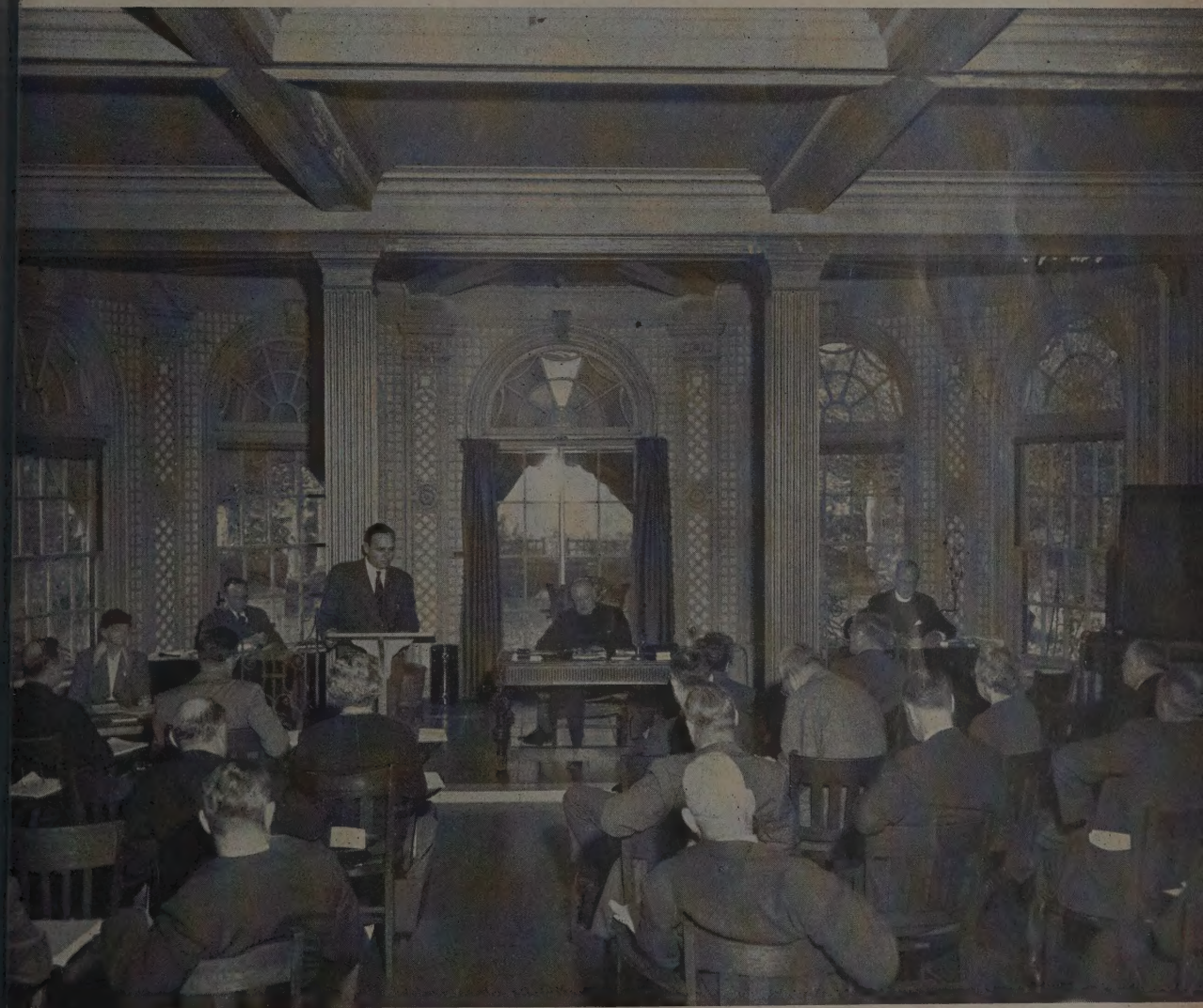


The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



A Solution for Divorce

Richard Allen Lewis

THE NATIONAL COUNCIL AT SEABURY HOUSE

The General Convention Committee which arranged the purchase of Seabury House has just issued its report. The picture shows the first session of the Council in its new quarters, with the Presiding Bishop in the chair.

[See page 16.]

SUGGESTIONS

SUMMER READING

The Secret Way

By Joseph Wittkofski

"This little book has the advantage of being equally valuable as an essay on the secret way of the individual's journey back to God, and as a manual for meditation. . . . The simplicity of his style and the wealth of example and illustration provided in each chapter, should recommend THE SECRET WAY to teachers in the field of religious education, as well as to clergy and lay people generally."—*The Rev. Robert C. Hunsicker, Trinity Parish, N. Y. C.*

Price, \$2.00

The Story of the Prayer Book

By Verney Johnstone, Ernest Evans and Leicester C. Lewis

An authoritative work well timed for this Jubilee Year of the Book of Common Prayer. Here is the story brought right up to the present, with a chapter on the American Prayer Book by the late Rev. Leicester C. Lewis of Trinity Parish, N. Y. C. This book belongs on the "must" list of both clergy and laity.

Price, \$2.00

The Authority of the Scriptures

By J. W. C. Wand
Bishop of London

Bishop Wand's is a vigorous statement of the sources of Christian truth. His book is prompted by the need for a clear and adequate definition of Biblical authority and is given in a contemporary language that the layman will appreciate.

Price, \$1.75

Pastoral Care of Nervous People

By Henry J. Simpson

"I wish every minister in the United States could read the little handbook *Pastoral Care of Nervous People* that the Rev. Henry Jerome Simpson has written. They would start on the road to a larger and even more fascinating ministry than they have already experienced."—*Edward S. Cowles, M.D., in The Churchman.*

Price, \$2.50

HYMNODY - Past and Present

By C. S. Phillips

In this publication we have about the only comprehensive work available on hymnody. Its text is built around three great hymnals—"Hymns Ancient and Modern," "The English Hymnal," and "Songs of Praise." In two parts, the first is historical, showing the development of Christian hymnody, and the second constitutes a practical guide for clergymen, organists, and choirmasters.

Price, \$3.25

It's Fun to Teach

By Victor Hoag

In one of the most readable and provocative books yet written on the Church School, Victor Hoag challenges: How do you know you can't teach? Prospective teachers will find specific information informally presented in chapters on *Preliminary Considerations, The New Way of Teaching, The Teacher as a Person, Improving Your Style, Special Problems, and Certain Teaching Skills.*

Price, \$3.00

The Spirit of Church History

By J. W. C. Wand
Bishop of London

This book makes available the Bishop of London's brilliant series of addresses on Church history. The five topics are entitled *The Foundation, The Conquest of Empire, The Conquest of Barbarism, Authority Versus Freedom, and The Anglican Synthesis.* Here is superb one-volume record of a living Church.

Price, \$1.75

When the Doctor Says It's Nerves

By Henry J. Simpson

A guide to mental health, this book is intended for the nervous individual and everyone who would understand the personality's intricate mechanism and adjustment needs. The basic steps given are two: the gaining a clear picture of just what a nervous condition is, and a readjustment through guidance.

Price, \$1.25

Morning, Noon and Night

By Frederick Ward Kates

"Short meditations in straightforward language. . . . There are some very fine prayers and quotations from sources not generally used in such books. A most satisfying little book."—*The Southern Churchman.*

"MORNING, NOON AND NIGHT is a veritable means to the fulfillment of the promise: 'As thy days, so shall thy strength be.'"
—*Presbyterian Tribune.*

Price, \$1.25

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LETTERS

Today's Great Controversy

TO THE EDITOR: Your editorial [L. C., May 22d] has been pointed out to us, and it seems to us that you have asked several questions which require a reply. To print such a reply in the columns of the *Witness* would be quite ineffective and unnecessary; our readers already appreciate our points of view, so that it is your readers who should have our answer. Therefore, we are asking for space in your Letters column, with the understanding that you may wish to reply in ours.

The editorial and dissent to which you refer were written in answer to a letter asking us about our policy in regard to American-Russian relations. You take us to task for seeming to take Russia's side entirely and for not having anything good to say about our own country. May we point out that in our reply to Mr. Larkin in the May 5th *Witness* we also said nothing good about the Church, Christianity, or a number of other things of which we approve. We might well have mentioned these things, except that they were not pertinent to the question which was asked us.

IDEALS FOR EDITORS AND CITIZENS

It seems to us as American citizens that one thing that should guide our actions and words in these times is the hope for peace. We agree with Edith Cavell that patriotism alone is not enough. Patriotism of the superficial sort can become the refuge of scoundrels, or the shibboleth of municipal machine politicians who wish to divert attention from themselves. Patriotism must contain within itself a strong desire for freedom at home and abroad, and for peace. The imbecillic hatreds which snowball into mass and total warfare have always introduced themselves to the world as "patriotism." The editors of the *Witness* believe they must do whatever lies in their power to prevent the famine, the moral disruption, the widowhood of young girls, and the spectacle of parents burying their children, which follow in the train of war. We should like to destroy our enemy by trying to understand him with the hope of making him our friend.

The second ideal which should govern our words as editors is less high in its conception, but equally important as a duty. We should do everything we can to encourage our representatives in the United Nations and in the embassies of the world to succeed in the task that has been assigned to them. If there is war their work has been in vain. To some extent it is our duty, therefore, to evaluate and criticize as sympathetically as we can the policies of our state department. To do this is not to call our country "the villain in the piece." Some have criticized our state department for staying in China too long; others, for getting out too soon. If such criticism smacks of disloyalty, it would appear that the democratic system has taught us all to be "disloyal." Those who would crush a live and loyal opposition can hardly be called democratic.

Our state department and representatives face in Russia a country whose leaders are first and second-generation revolu-

tionists. They have had only 30 years in which to evolve from being unlettered peasants and intellectual outlaws.

These ill-mannered and tactless leaders of the Russian people have had no peace in which to develop tolerance and perspective. Much of their roughness and stubbornness is due to fear. Part of this fear is due to their background and part due to the fact that they recognize a very general hatred of the Soviet Union in those nations of the world where the Roman Church has had power and freedom. It is increasingly obvious to many that the Communist scare is being overplayed. The testimony of the "top-ranking Communists" now on trial in this country would seem to bear out this point. We believe rather that the fear of the Communists is due not so much to what they have been able to do as to the work of the Roman Church acting politically.

ENGINEERED SPONTANEITY

Quite clearly the same mixture of division and union between Marxism and Russia as a world power, also exists between the Roman Catholic faith, which has brought salvation to many, and Roman Catholic political action, which seems to prefer holy wars to unholy birth control. The "spontaneous" demonstration of hostility to Russia, which is so widespread in our country, is in reality brilliantly engineered. All large publications feel the pressure. Every paper published a picture of people praying outside a recent meeting at the Waldorf Astoria in New York at which Russian Communists were speakers. None mentioned that the signal for them to get down and "say their prayers" in public was the shout by a news photographer: "----- it, kneel down!"

In loyalty to the best ideals of peace and freedom in our country, and in the hope that what we do may not further confuse or hinder our state department, we feel that it is necessary to reiterate the point of view we expressed in our editorial and its dissent. We do not feel that we are undermining American convictions when we ask for as much understanding in the

world as possible. As for saying something good about the United States of America, we resent your implication that we would not say anything good about our country unless you called our roll and asked us to. Our country has not yet descended to the level where people who disagree can indict each other for not following the dominant party line. (There is a danger in controversy that people will imitate the worst features of their enemies. The attitude of THE LIVING CHURCH appears to us to approach that of typically Soviet "thought control.")

UNSOLVED PROBLEMS

We are proud of our country because the problem that has harassed the world through the ages, namely, how to produce enough to satisfy man's minimum needs, has been solved by American genius and the system of free enterprise, and that it has been done while maintaining civil rights.

There still remain, however, the twin problems of distribution and conservation which none have thus far satisfactorily solved. We should not fear, therefore, any contributions from any source which may, in the end, help to save us all.

We are even more proud of our country because our growth has flourished within the atmosphere of spiritual freedom. This freedom we commend to others, but we may do so only if we keep it ourselves.

ROSCOE THORNTON FOUST,
for the Editorial Board of the *Witness*.

Editor's Comment:

Our editorial asked: "If Soviet-American relations are, as the *Witness* board admits, 'today's great controversy,' is Russia entirely right and America entirely wrong in that controversy?" In his reply, the editor of the *Witness* attacks the Roman Catholic Church and gratuitously accuses THE LIVING CHURCH of an attitude approaching Soviet 'thought control,' but he does not answer the question.

We expressed the hope that the one-sided defense of Soviet foreign policy in the *Witness* editorial of May 5th was not the whole story, as the *Witness* editors see it. Dr. Foust's letter, written for the editorial board of the *Witness*, compels us to the reluctant conclusion that it is. At least, the record is clear.

Fire at Noshiro

TO THE EDITOR: I quote literally from an air letter today received from Bishop Timothy Nakamura of the diocese of Tohoku, Japan.

"I sometimes am very ashamed to ask for many favours. But as a stupid country bishop and having no special means, I rely on your very deep Christ-like love and sympathy. Of late, speaking exactly it was on the 20th of February, a disastrous fire broke out in Noshiro, two hours ride from here, which devoured up two-thirds of the whole town; 1,612 houses were burnt down; 8,316 people were suffering from cold; three died; 102 injured. Our church and rectory were completely destroyed. Some 50 Christians are suffering

The Living Church

Established 1878

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from cold. First of all I badly need a temporal house of worship. I have got an estimate in my hand. It is some \$1,200. I hope I can raise the half of the sum among our church people. The rest of the money . . . I don't know. I shall indeed be a very thankful soul if you will be so good as to pray for us and help us in any way you can."

There is some difficulty about sending funds to Japan but I have an American friend there who will pass on \$150. I am sending. If any of your readers would help, I am sure that what they would send you would also reach Bishop Nakamura.

It would also greatly help the local priest—Noshiro is in the far and cold North—if relief parcels of clothing, blankets, sheets, etc., could be sent to him by parcel post. The weight limit is 22 pounds per parcel at 10 cents per pound. Parcels should be marked "USA Gift Parcel." Get tag 2966 from local post office. The address:

The Rev. Kinzo Uematsu
20 Tomimachi
Noshiro City, Akita Ken
Honshu Island, Japan

I would be grateful if any who send parcels would notify me on a postal of date and weight.

Rev. Gilbert P. Symons
Forward Movement
412 Sycamore Street
Cincinnati 2, Ohio

(Rev.) GILBERT P. SYMONS.

Cincinnati.

Editor's Comment:

Contributions for this worthy cause are already being received by THE LIVING CHURCH RELIEF FUND, and we shall be happy to receive and forward more. Checks should be made payable to THE LIVING CHURCH RELIEF FUND, with notation, "For Christ Church, Noshiro," and forwarded to 744 N. 4th St., Milwaukee 3, Wis.

"Virgin of Virgins"

TO THE EDITOR: The author of "The Great Advent Antiphons" [L. C., December 12, 1948] gives Bishop Hall's scripture references for the seven Latin "O's," and, apparently, in adding the Sarum "*O Virgo Virginum*," she has added scriptural references of her own or other compilation.

The scriptural references given for "*O Virgo Virginum*" seem to me to be quite obviously pointed toward illuminating the Antiphon as "speaking of the Blessed Virgin Mary." However, I believe that the antiphon is not intended in any way to speak of the Blessed Virgin Mary, but, as all the Advent "O" Antiphons, to speak of Our Lord.

Jesus Christ is the "Virgin of Virgins" in this Breviary reference, as He is also similarly hailed in a well-known Breviary hymn, "*Jesu corona virginum*."

It would seem a pity to allow an oversight such as this to perhaps grow into a widespread misunderstanding of the Sarum 8th "O" Antiphon, which is in wide use in parishes.

Of course, if I am wrong (which could be) I deserve to be badly frightened, or something. (Rev.) BURKET KNIVETON.

Georgetown, Exuma, W. I.



Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Group Thinking

DURING the past winter two courses for adult study groups were produced in the name of our National Department of Christian Education. These were the courses on "Successful Marriage and the Christian Family," and "The Prayer Book Speaks to Our Uncertain Age." They seem to have been used quite widely in Epiphany and Lent, and reports and evaluation of them are now coming in.

FAILURES AND SUCCESSES

The conclusion is strongly indicated that they were successful in proportion to the degree in which the leaders followed the complete techniques described in the booklets. When local leaders, thinking themselves wiser than their masters, brushed aside the new methods given, and used the materials only in old-fashioned class procedure, things did not often go well. In brief, some of the clergy turned them into little more than lecture courses, a form of teaching to which they are all too prone to turn.

But to those who dutifully followed the methods given and who carried out the units in the spirit of the authors, there came a revelation of something so new and so striking that they want to tell everybody. For the new courses use the discussion method plus the newly discovered device of discussion statements used to get each session into motion. We all know a little about the discussion method. But few have heard of this improvement on it for group thinking. It did not originate in the Church, but comes from college circles.

LET IDEAS CLASH

In brief, discussion statements are carefully prepared sentences, somewhat like the true-or-false lists, but more calculated to draw out opinion. In use, the leader prepares about ten statements, and has enough copies of the ten mimeographed to supply the whole class. The class is quickly organized into groups of five persons, who choose a chairman, and then consider the statements. They record, after each statement, agreement or disagreement. Twenty minutes or more is allowed for this. It is amazing how the most retiring person will "come out" and speak freely in such a scheme.

The purpose of these statements is to create a clash of ideas, and to get people started in stating just what they believe. When the minds of all are really alerted,

and playing on the subject, then some new material may be injected, and some problems faced together, by the whole class. This is group thinking, and there is nothing quite so thrilling. After you have spent some 60 to 90 minutes in lively discussion of a vital theme, with eager and intelligent people, you will have lived through something more exhilarating than anything you have known before.

A NEW TEACHING APPROACH

Most of all, this improved form of the discussion meeting exposes the inadequate and unhuman conceptions which underlie our ordinary, old-style classes. Frankly they have not been very interesting, nor have they drawn large numbers. The great trouble was that the leader thought he had to tell the class something. He did not realize that people like to talk, like to have their own opinions brought out. To help people find words for their inner thoughts is to give them a new joy. But it is not mere self-expression. Group thinking faces some vital issue of life, in which opinion and attitudes are far more important than quantity of information, and arrives at a new mind, together. You are never the same for having been in such a group. All the processes of democracy and of the best educational procedures are revealed here.

For teachers of older young people and adults, the new method, plus its approach in the huddles of five, should be mastered and used. It is not very difficult, once you give yourself to the idea, and drop all your preconceptions of teaching. It does take more imaginative preparation, but it is worth it.

NOT A PANACEA

People will joyously attend meetings which deal with vital subjects, and which give them a chance to take part. This is no panacea, and it might be ridden to death; but it is a long way ahead of our old ways. Let us hope it will be employed in the new courses promised for our seniors and adults.

If you want to read up on all this, get the guide for leaders, entitled "How to Organize a Lively Meeting," which comes with the Marriage course, but is really a guide for all this kind of meeting, of whatever topic. Get also "Group Work With Adults Through the Church" from International Council of Religious Education, 15c.

GENERAL

Toward Prayer Book Revision

Report of the Standing Liturgical Commission

A system of preparatory study looking toward a future revision of the Prayer Book is recommended by the Standing Liturgical Commission in its report to General Convention. The complete text follows:

THE Standing Liturgical Commission begs to present the following report.

The Commission has held three regular meetings at the General Theological Seminary during the triennium, and much additional committee work has been carried on by correspondence.

Since its organization by General Convention 20 years ago, the Commission has received a large body of material looking to the enrichment and revision of the Book of Common Prayer. Suggestions have come from individuals, groups, and dioceses. Each session of General Convention has referred to us formal resolutions for the immediate alteration of one or another point in the Prayer Book.

All such proposals have been considered and evaluated by the Commission; but our recommendations upon them have all been held in reserve. No single change, however pressing or meritorious, can be enacted without in effect establishing another Standard Book of Common Prayer; and it has been the opinion of the Commission that no such change should be adopted until the time is ripe for a general revision of the Prayer Book throughout.

The accumulated number of these requests and suggestions has now become so great, and comes from such a variety of sources, that we are forced to believe that a movement for a general revision of the Prayer Book is not far away. In any event, the time has come for a report on all this matter to be made to the Church.

The chief obstacle to a general revision, according to our past experiences in the Prayer Books of 1892 and 1928, has been the excessive demand upon the time of General Convention for a number of its sessions, by the process of revision which has been followed. The actual study, debate, and evaluation one by one of an infinity of details had to be carried out upon the floor of the two Houses:

and when this was added to the long and formidable process of enactment required by the Constitution, it greatly prolonged the time required to deal with the matter.

Your Commission therefore suggests a different approach and preparation. We propose that this fourth centennial year of the Book of Common Prayer be marked by the authorization of a series of *Prayer Book Studies*, to appear from time to time as they are completed. Each of these *Studies* is to deal with a particular office or feature of the Prayer Book, setting forth the best of the suggestions considered by the Commission on its subject, together with a full and fair discussion of the points at issue, in the light of the history and principles of the office. These *Studies* should not be proposals for immediate legislative action, but reports to the Church at large. Their purpose would be to spread a general understanding of the needs and problems, to elicit criticisms, counter-suggestions, and further contributions, and finally produce some kind of unanimity of the mind of the Church. Only after that had been done might it be possible for some future Commission to gather up the accumulated results of the whole process in a single Draft Prayer Book which might be proposed for adoption. This method

has been followed in other parts of the Anglican Communion with signal success.

Two of these *Studies* have been completed; and others are in an advanced state of preparation. Unfortunately, printing costs have increased so greatly in recent years that we can find no publisher who is willing to undertake the series at his own risk.

Finally the Church Hymnal Corporation considered the matter and returned a favorable reply, upon only one necessary condition. They saw the value of the undertaking, and believed that they ought to publish the series, as a public service to the Church, without expectation of profit—provided in some manner they could be secured against loss. Their own facilities for distribution, and for direct-mail publicity to all those who would be interested in the series, make them ideally fitted to handle the *Studies*. They need make no profit: but it would be manifestly improper that the Hymnal Corporation, as a subsidiary of the Church Pension Fund, should register a loss as a result of their public-spirited action.

We therefore recommend to the General Convention:

1. That the generous proposition of the Church Hymnal Corporation be accepted, and that they be authorized to begin the publication of the *Prayer Book Studies* during the ensuing triennium;

2. that a contingent fund not to exceed \$2,000 be appropriated, in order to guarantee the Church Hymnal Corporation for any losses incurred in their publication during that period;

3. that the publication of the series be at once suspended at any time that it became evident that such deficits would be exceeded by a continuation of the series.

We are asking for the appropriation for this contingent fund in a resolution appended to this report.

Other matters have occupied our attention. The Commission has used its influence to encourage a wide observance of the 400th Anniversary of the first Prayer Book in English. Collect, Epis-

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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tle, and Gospel for use during the anniversary, under episcopal approval, have been drawn up and published in the Church papers; the Collect especially has been widely used.

Certain publishing concerns are interested in printing an abbreviated Prayer Book, containing those parts most frequently used, to be issued in paper binding at a low price. The Commission has prepared a suggested format in case General Convention wishes to authorize such a book; it includes Morning and Evening Prayer, Holy Communion, Holy Baptism, the Burial Office, most of the Collects, a selection of Prayers, and a selection of Psalms. No changes are made in the services except the omission of unnecessary rubrics and alternative canticles.

The Book of Occasional Offices, authorized some years ago by the House of Bishops and published by the Church Hymnal Corporation, is out of print. At the request of the latter body the Commission prepared the text for a new and enriched edition.

Liaison has been established with the Joint Commission on Church Music. It is believed the two Commissions can help each other.

We ask an amendment to the Canons making the Custodian of the Book of Common Prayer a member *ex-officio* of our Commission.

Resolved, the House of ———— concurring, the General Convention appropriate the sum of \$2,000 for the publication by the Standing Liturgical Commission the next triennium of certain *Prayer Book Studies*.

Resolved, the House of ———— concurring, that Canon 22, Sec. 2 (a) be amended by the addition of the following sentence, "The Custodian of the Book of Common Prayer shall be a member *ex-officio* of the Commission."

Resolved, the House of ———— concurring, that the sum of \$1,500 be allowed for the regular expenses of the Liturgical Commission during the next triennium.

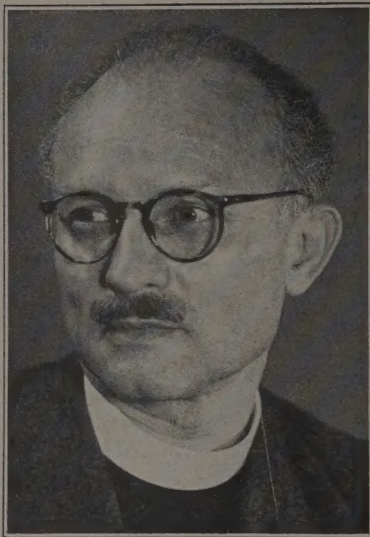
MEMBERSHIP

Bishop Oldham of Albany, chairman; Bishop Sturtevant of Fond du Lac (resigned 1948); the Rev. F. S. Fleming, D.D., of New York; the Rev. Bayard H. Jones, D.D., of Tennessee; the Rev. Henry McF. B. Ogilby, of Massachusetts, secretary; the Rev. M. H. Shepherd, of Massachusetts; the Very Rev. John Wallace Suter, D.D., of Washington; Prof. William J. Battle, of Texas; Col. Arnold Whitridge, of New York (resigned 1949).

SEMINARIES

Sewanee Elects Dean

The Rev. Francis Craighill Brown, rector of Emmanuel Church, Southern Pines, N. C., has been elected dean of the School of Theology, University of the South, Sewanee, Tenn. Mr. Brown telephoned his acceptance May 29th. He succeeds the Very Rev. Robert F. Gib-



SEWANEE DEAN-ELECT: *The Rev. Mr. Brown is a former China missionary.*

son, Jr., who has resigned to become Suffragan Bishop of Virginia.

Mr. Brown, the son of a priest, was born in Gainesville, Fla., Dec. 17, 1900. Completing the course in three years, he was graduated from the University of the South in 1922, and received his B.D. degree from V.T.S. in 1925. In 1926 he married Helen Gardner Walker. He spent some years as a missionary in Shanghai, China; and from 1928-30 was professor of Church history at Central Theological School, in St. John's University there. Since 1930 he has been rector of Emmanuel Church, Southern Pines.

The new dean will assume the duties of the office about the first of September.

General Graduates 27

Twenty-seven men were graduated from the General Theological Seminary at the commencement exercises on May 25th. They came from 18 dioceses and missionary districts: Albany, Chicago, Colorado, Dallas, Harrisburg, Kansas,

Bishop Coley Dies

The Rt. Rev. Edward Huntington Coley died June 6th in Utica, N. Y. He had been consecrated suffragan bishop of Central New York in 1923 and was elected to succeed Bishop Fisk as diocesan in 1936. He retired in 1942. Bishop Coley was 88 years old at the time of his death. [An account of his life will appear in the June 19th issue of THE LIVING CHURCH.]

Long Island, Los Angeles, Maine, Michigan, Maryland, Nevada, New Jersey, New York, San Joaquin, Southern Virginia, Toronto, and Washington.

The honorary degree of Doctor of Sacred Theology was conferred upon Bishop Donegan, Suffragan of New York; Bishop Higley, Suffragan of Central New York; Bishop Sherman, Suffragan of Long Island; the Rev. Dr. Whitney Hale, the Rev. Charles Feilding, and *in absentia*, the Very Rev. John Lowe.

The baccalaureate sermon, on May 23d, was given by the Very Rev. Dr. Hughell E. W. Fosbroke, Dean Emeritus of the Seminary. His text was "Be ye transformed by the renewing of your mind that ye may prove what is the good and acceptable and perfect will of God."

The commencement address was delivered by John Sedberry Marshall, Ph.D., Professor of Philosophy in the University of the South. Dr. Marshall's subject was "Anglicanism and the Spirit of Moderation."

WORLD COUNCIL

More American Leadership Needed

More American leadership is needed in the World Council of Churches, said Dr. W. A. Visser 't Hooft, while addressing a group of Chicago pastors and staff members of the International Council of Religious Education.

"American churches are not exploiting their financial power in the World Council," he declared. "In fact, the U. S. does not furnish enough leadership to the ecumenical movement. Non-Americans have tried to secure more Americans for the World Council staff, but they have refused to serve for various reasons."

Delegates to Summer Meetings

Bishop Dun of Washington and Clifford P. Morehouse of New York will be the representatives of the American Episcopal Church at two ecumenical meetings in England in July. The Central Committee of the World Council of Churches, July 9th to 15th, will make plans for future activities of the Council; and the Faith and Order Commission, July 16th to 20th, will consider the special studies in that field, which is now a part of the World Council. Both meetings will be held at Bishop Otter College, Chichester.

MISSIONARIES

Appointments to Liberia and Philippines

The Overseas Department announces the appointment of two new missionaries, in addition to those announced at the last meeting of the National Council.

Mr. Paul M. Daniel, member of the

Church of Our Saviour, Cincinnati, will establish and head the new laboratory in the Science Department of Cuttigon College, Liberia. He and his wife will leave for their new field of work in the early fall.

Mr. Richard H. Morgan, son of the Rev. G. Moore Morgan (rector of St. John's Church, St. Johns, Mich.) has been appointed to service in the Missionary District of the Philippine Islands. Bishop Binsted plans to assign him to the teaching staff of the high school at Baguio.

FEDERAL COUNCIL

Same Directors of Economic Life Study

A three-year study by the Federal Council of Churches on the application of Christian principles to economic life will be carried on for the Council by Dean Howard R. Bowen of the University of Illinois School of Commerce, and the Rev. Alfred Dudley Ward of Brooklyn, N. Y.

The study was made possible by a \$100,000 grant from the Rockefeller Foundation.

Announcement of the selection of Dean Bowen and Mr. Ward as the Council's special staff for this study was made at a New York meeting of the Study Committee of the Council's Department of the Church and Economic Life.

Dean Bowen will serve as chief economic consultant on a part-time basis, it was said. He will begin work on his return from Japan where he will spend several weeks this summer as advisor on inflation to General MacArthur's staff.

Mr. Ward, one-time economics instructor at the University of Delaware, has been named director of studies at the Department of the Church and Economic Life. The nomination is to be acted on by the Federal Council's executive committee at its next meeting. [RNS]

CANADA

Mother Church

Observes Bicentennial

St. Paul's Church, Halifax, N. S., which is Canada's oldest Anglican church, and the Mother Church of England in Canada, celebrates its 200th anniversary on June 21st.

The church, which is named after St. Paul's, London, is Canada's premier church of Royal Foundation; was the first non-Roman Church in Canada; and was built and almost completed before the rest of Canada had passed to the British Crown in 1763.

Within its original territory there are

now nine parishes including the historic St. George's Church, founded by German settlers, and All Saints' Cathedral, while beyond its original boundaries are other missions and parishes which owe their origin to the missionary zeal, care, and support of old St. Paul's.

In its possession is a priceless silver Communion service bearing the Royal monogram of Queen Anne and the date 1713. Its ancient font dates from the time of Charles I. One of its first organs was a prize of the war between Britain and Spain, 1762 to 1763.

Within St. Paul's was held the first Masonic service in Canada, St. John's Day, June 24, 1751.

The first oratorio ever sung in Canada was sung in St. Paul's in 1769.

St. Paul's was the first Cathedral of the Church in the overseas Empire. Within its historic walls were held the first episcopal visitation, the first confirmation, and the first ordination, all held and solemnized by the first Bishop of the Church in Canada, the Rt. Rev. Charles Inglis, D.D. In St. Paul's was organized the first Sunday School in Canada, and one of the oldest in the world. It was the first garrison chapel of the British Army in Canada and within its walls many great naval and military have worshiped and some of them lie buried within its sacred precincts.

The story of the coming of the Loyalists to Halifax and Nova Scotia when St. Paul's became a rallying centre of new activity and religious life is one of the

most fascinating chapters in its long history.

In connection with the anniversary, parishioners are appealing for \$41,000 which will be used to finance the permanent safeguarding of the church; for installation of an oak reredos in memory of the late Archdeacon Savary, rector from 1930 to 1948; to construct a small chapel in memory of service men of parishioners who served in the war; and to free the church of debt.

Synod Admits Women

By an almost unanimous vote the synod of Toronto approved the principle that women should be admitted as members of the synod.

Married clergy did most of the debating, and some of them were in favor of deferring action. A special committee that had been named to study the matter recommended that women should eventually be admitted—but not now. The committee said there was no demand for the change.

In spite of arguments against permitting women to be synod members, the resolution was passed. The executive committee will plan necessary changes in Church law. [RNS]

Retired Archbishop Dies

The Most Rev. Adam U. de Pencier, retired archbishop of British Columbia and the Yukon, died on May 30th at his home in Vancouver.

The archbishop was known as British Columbia's "first citizen" of the Church. He was born in Burrit's Rapids, Ont., 83 years ago, and was ordained priest in 1890.

Before he was consecrated archbishop his work took him to various parts of Canada, including the Kootenay River valley and pioneer Cariboo country in northern British Columbia. During the first world war he was one of few bishops to go overseas as a padre from Canada. He became a lieutenant colonel and was mentioned twice in dispatches and awarded the Order of the British Empire.

He retired in 1940.

WORLD RELIEF

St. Andrew's Hospital

Last November, the Presiding Bishop's Fund for World Relief designated that \$20,000 would be given through Church World Service, to St. Andrew's Mission Hospital and St. Andrew's Orthopedic Hospital in Singapore.

The Presiding Bishop's Fund has just received a letter from Mr. R. Wilmott, the Honorable Secretary, acknowledging the gift with great appreciation.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Bishop Chang's Work

Previously acknowledged	\$4,021.29
Woman's Auxiliary, St. James-by-the-Sea, La Jolla, Calif.	100.00
In memory of Henrietta Herman Viets ..	25.00
Marie Louise Prevost	25.00
St. Matthew's Church School, Worcester, Mass.	15.00
In memory of Richard S. Payne	10.00
Mrs. William Robertson	2.00
	<hr/>
	\$4,198.29

CARE for Old Catholics

Previously acknowledged	\$7,645.39
Monica B. Heyes	10.00
	<hr/>
	\$7,655.39

Canterbury College

Previously acknowledged	\$ 479.00
St. Matthew's Church School, Worcester, Mass.	10.00
	<hr/>
	\$ 489.00

Bishop Boynton's Discretionary Fund

Previously acknowledged	\$ 1.00
St. Matthew's Church School, Worcester, Mass.	10.00
	<hr/>
	\$ 11.00

CHINA

Reassuring Report

From the State Department the National Council's Overseas Department has received reassuring news about the situation in Shanghai since the Communist occupation. The Department has released the following statement:

"The Consulate General in Shanghai canvassed different organizations, among which was the American Church Mission, after the entrance of the Communists. There were no American casualties.

"All indications are that the majority of the regular police are remaining on their jobs. Reports are that the turnover is taking place peacefully. We have definite assurance so far that there is no looting of American property."

Fr. Wood Writes

There is a sense of security about the Church of St. Michael and All Angels in Wuchang, China, according to a letter received from the Rev. Robert E. Wood by Earl Fowler, Church Missions House. Therefore, said the letter, "If our new friends cramp our style a bit and censor our letters, or possibly forbid us to write them, please don't let it worry you."

The letter, dated May 7th, went on:

"Just now we hear that air raid shelters are being rebuilt in our city, but I doubt if the Communists can carry on this kind of warfare. We do hear, to be sure, that they have cannons for bombing. On the other hand, many people think that the real battlefield will be some distance away from the city itself.

"St. Michael's is a place where we try to serve the Lord by prayer, sacraments, and the most beautiful services which we can offer to His glory. It is also a place where we try to serve our fellowmen, in social service, mass education, and relief work. In all this the Sisters of St. Anne are doing more than their share of the work. It is no secret that the Communists are opposed to religion, but even so, we hope they will be tolerant and allow us to carry on. We also feel sure that our social service work will meet with their approval, and our people will rise to our defense if needed, and testify that St. Michael's is a friend of the poor."

Word has been received, Fr. Wood said, that Church schools will not be hindered. Chinese clergy, he said, would be hardest hit, since they are strictly forbidden, upon the arrival of Communists, to receive salaries or any support from the USA.

LAY IN RICE STOCK

"Our St. Michael's seven school teachers, however, are fortunate. Our school is self-supporting. The school fees pay the teachers' salaries, in good Chinese silver coin, and there is no question raised about cor-

rupt currency from USA! We have been laying in stocks of rice, etc., to meet emergencies for our Chinese staff. Our US Consul in Hankow has again sent similar advice to us Americans."

Church services, reports Fr. Wood, were never better attended. Catechumens were admitted at Easter time, many of them converted through the work of the sisters of St. Anne. A "fine contingent" of professors and students from National Wuhan University attended services at St. Michael's on Easter Day. "One of the professors," said Fr. Wood, "I had met in the USA several years ago when he and I were fellow guests of our good China friends, the Horners, at Providence, R. I."

EVANGELISM

Students from a high school near St. Michael's often attend weekday Evenings.

"They love to join in the two hymns, *Magnificat*, and *Nunc Dimittis*, and follow the lesson in the Chinese New Testament. As a rule there is a brief explanation introducing the day's Scripture Lesson for the day. Already three of these students have been baptized, fine boys about eighteen years old—and they often bring their friends with them to services. Three of the latter have already begun instruction for Baptism. As I have often said, our people seem to take lay evangelism for granted. This is the way our Church grows. You would have believed me if you could have looked in on us, at our three-hour service on Good Friday. Fr. Appleton thought the attendance was more extraordinary than that at our grand Sunday and festival services.

CHINESE CATECHISM

"Recently I received a request from Bishop Tsay of Hankow to supply the material, in Chinese, needed for our commemoration of the 400 years of the Prayer Book. Furthermore, he recommends the Chinese Catechism which we prepared long ago, for constant use in instruction classes. It is based upon the Church Catechism, but explains it further in simple language. (I call it our 'fool proof' Catechism.) And, furthermore, it attempts to make clearer the essential points of the whole Prayer Book. This Catechism he is endorsing officially as the standard for the whole diocese and is authorizing me to prepare it for reprinting.

"If you were an old fogey of 77, like me, in your second childhood, you would understand what a thrill I get from being asked by my bishop to 'do things'!

"But this is not all. A few weeks ago, when our bishop was in Nanking, he found two high officials in the government who sent most affectionate messages to me by him. They seemed to greatly appreciate having been brought to Christ while they were patients in the Church General Hospital in Wuchang, years ago. There was also a sixth, whom they brought for baptism and confirmation after they left the

hospital. These six I call the 'Hospital Apostolic Succession.'

"This is past history, of course, but just now our Church General Hospital needs a chaplain, and our bishop has asked St. Michael's to take over the job. Fr. Appleton has done remarkably well with the language, and he can celebrate Holy Communion, read the Epistle and Gospel, etc., accurately in Chinese, and so he often celebrates on Sundays and Holy Days in the hospital chapel. He is also very good about making friendly contacts with the patients, lending literature and so forth.

"Our Chinese fellow-priest, whose surname is 'Sz,' (which means 'stone') is indefatigable in our parish, in our country stations, and now also in the hospital. He takes names and addresses of patients preparatory to follow-up work. He and I take turns in chapel and wards for preaching services and the like. The hospital staff has given us such a welcome, that my foolish old head has been completely turned.

"I ought to thank God every day for letting me hold on to my good job. You know, I wouldn't swap it with anybody. When you are praying please ask the good Lord to persuade the Communists that we are really not doing any harm to China, and please let us carry on as we are."

Library at Hua Chung

J. Arthur Rank, British film producer, has donated £45,000 (about \$180,000) for a library at Hua Chung University, Wuchang, China. The Episcopal Church sponsors the university's Boone College. Mr. Rank's gift is in memory of his father.

JAPAN

Brotherhood of St. Andrew Builds Model Community

A model Christian Rural Community Center is being built up by the Brotherhood of St. Andrew in Japan according to a letter signed by General Douglas MacArthur received by the national office of the brotherhood in York, Pa.

The letter said that the community is "using as a nucleus the camp established in prewar days at Seisen Ryo, near the village of Kiyosato, in Kitakoma County, Yamanashi Prefecture."

"The proposed center," it continued, will contain a chapel, a clergy house, a kindergarten, a youth school, a vocational school, playgrounds, and a village hall, as well as a small mountain hospital of 10 or 12 beds which will be given year-round rotation service by the doctors and nurses of St. Luke's Hospital in Tokyo.

"The grounds have been cleared, connecting roadways have been built, and a branch medical outstation of St. Luke's Hospital has been established in which monthly three-day public health demonstrations are being given. A small temporary chapel has been constructed in which

services are held daily by Japanese clergy. In addition to these activities, 200 young people from the neighborhood meet three times a week for continuation school, and many of these are studying Christianity.

The Brotherhood has been given a complete sawmill which has been moved to the place where it will be used as part of the vocational school unit, and several publishers have already donated a large number of books for the village library of the center. Temporarily, the school classes, the religious work, and the monthly public health demonstrations are being housed in the Seisen Ryo Camp buildings.

"You will see from these plans the great potentiality of the Brotherhood of St. Andrew as a vital Christian force in the re-Christianization of Japan. As I have so often said, it is on such groups and the Christian movements they espouse that we must place primary reliance in seeing that the democratic concept reaches the grass roots of the Japanese society. For more than all else, democracy as we interpret it is the exemplification of the tenets of Christianity."

Though the Brotherhood in Japan was weakened seriously by the war, most of its confiscated property has now been restored, and it has received a new charter from the Japanese government.

PHILIPPINES

Educational Progress

Bishop Binsted of the Philippine Islands made the commencement address this year at St. Andrew's Seminary, Manila, when Mr. James Kollin and Mr. Robert Pekas, both of St. Benedict's Mission, Besao, were graduated.

Diplomas were presented by the Rev. Wayland Mandell, warden. The service, which had been preceded by an early celebration of Holy Communion, was followed by a luncheon for students, faculty, mission members, and other guests.

When classes resume next semester, St. Stephen's Chinese School, Manila, will possess a new assembly hall, as a gift of Mr. S. C. Choy, prominent Manila layman.

The school, which has been in cramped quarters for many years, had over 1,200 students last year and, although the main building was recently enlarged, facilities are still inadequate for the increasing numbers who apply. The old assembly hall was originally a public cinema. It was used for large gatherings the last time at commencement exercises this year when Chinese Consul General Sham was the speaker.

Miss Constance Bolderston, principal, presented the diplomas as one of her last official acts before leaving for the states on regular furlough. She will return to Manila in early 1950.

Dr. Jose Y. Fores, medical director of St. Luke's Hospital, Manila, presented diplomas to 28 graduates of the hospital's School of Nursing at commencement ex-

ercises held recently on the hospital grounds.

The Hon. James L. Meader, first secretary of the American embassy, made the principal address. Mrs. V. G. Beltran, superintendent of nurses, awarded the prizes. The presentation of pins was made by Miss Asuncion H. Parrenas.

Miss Parrenas had been acting principal of the school during the time that the new principal, Miss Mary Vita Beltran, was doing graduate study in nursing administration in New York. Miss Beltran has now assumed charge of the school.

Baccalaureate services were held several days preceding the commencement. The chaplain of St. Luke's, the Rev. Raymond E. Abbitt, was preacher.

A graduation ball concluded the week's ceremonies.

ENGLAND

Unity

On May 17th in the joint synod of the upper and lower houses of the convocation of Canterbury, the Archbishop of Canterbury, president of the synod, made statements formally informing the convocation of the opening of exploratory conversations with the Free Churches.

The archbishop announced that similar informal conversations with the Church of Scotland will also begin shortly.

Arrangements are being made for preparing a careful survey of various schemes of reunion under consideration in different parts of the world; and on the Church of South India.

The convocation also was informed that the Church of South India had appointed a committee of theologians which will consider the clauses in the constitution of that Church with regard to which, in the opinion of the Lambeth Conference, reconsideration and amendment were desirable, and that the Archbishop of Canterbury had appointed a committee to maintain the closest contact with them by correspondence.

Chapel for Anglicans and Orthodox

As a further step toward the friendship and unity between Anglicans and members of Orthodox churches, a new chapel, dedicated to St. Basil the Great, was recently opened in London. It is for the use of the Fellowship of St. Alban and St. Sergius.

Archbishop Germanos, Metropolitan of Thyateira—one of the six presidents of the World Council of Churches—dedicated a chapel at St. Basil's House in Ladbroke-grove, the headquarters of the Fellowship. The chapel is the property of the Orthodox, but is intended as

a common place of worship for both Anglicans and Orthodox.

The service, although based on the Orthodox form for the consecration of a church, was almost entirely in English. Archbishop Germanos gave a short address in which he stated that he had often advised Orthodox people to go regularly to Anglican churches, to listen to sermons and to pray in company with Anglicans—although making an exception of Holy Communion—whenever they are living far away from Orthodox churches. [EPS]

Disrepair of Churches

A cause of anxiety among English Churchmen is the condition into which the fabrics of many ancient churches have fallen. The state of disrepair is due to neglect of timely repairs during the war and since its end.

A conservative estimate puts the cost, over and above that recoverable as war-damage compensation at £1,000,000. In very many cases some thousands of pounds are needed to save from further decay the parish church of a few hundred villagers and farm-workers.

Congregationalists 'Embarrassed' by Remarriage Requests

Congregational ministers are embarrassed by the increasing number of requests from divorced persons for remarriage in their churches, according to a report presented to the Congregational Union of England and Wales at its 117th annual assembly in London.

The report was submitted by the Rev. Leslie Cooke, secretary of the Union, who said "these requests are perplexing as well as embarrassing and the Church of England attitude, as expressed in the Lambeth report, has not eased our position at all."

The Lambeth report stated that "the marriage of one whose former partner is still living may not be celebrated according to the rites of the Church, unless it has been established that there exists no marriage bond recognized by the Church."

"We are asking the assembly," Mr. Cooke said, "to set up a small commission of trusted and honored men and women to prepare a statement upon this subject which will make clear the position we hold and be a guidance for the ministers in our churches."

The remarriage issue was brought before the assembly largely as the result of a recent charge by Dr. Alfred W. F. Blunt, Bishop of Bradford, that Free Churches remarry divorced people too readily and without adequate regard for the sanctity of the marriage tie. The bishop's charge was vigorously denied by Free Church leaders at the time. [RNS]

A SOLUTION FOR

(It's better to stay married)

Divorce

By the Rev. Richard Allen Lewis

All Saints' Church, McAlester, Oklahoma

SERIOUSLY thinking Americans in general and Churchmen in particular are deeply concerned about the apparent trend toward the loosening of marital ties and the lowering of moral standards with regard to Marriage. We are disturbed to note that in our own county, divorce suits frequently equal or exceed, in number, the marriage licenses issued in given periods.

So, we discuss the problems of divorce, seeking in the provisions of the law to discover a solution to what bids fair to become our most dangerous social problem.

It is my contention that the solution is not there to be found. Ease and frequency of divorce, the dissolution of marital unions upon frivolous excuses, these are the outward symptoms. Actually the social malady is to be found in a very obvious failure, on the part of a large segment of the American people, to understand and appreciate the nature of Marriage.

Legally, Marriage is a contract into which two persons enter by agreement. As in every contract, there are mutual considerations which must be recognized and respected if the contract is to be maintained. Both parties to the Marriage pledge themselves, under the law, to do certain things, to refrain from certain things, to respect each other's rights and dignity.

If either party to the contract fails to respect the legal obligation of the union, that Marriage has little chance of survival. But, this legal aspect is, in my estimation, the lowest common denominator of Marriage.

UNION FORMS NEW ENTITY

Socially, Marriage is the foundation of society in which the family is the basic unit. Thus, though in our American view on Marriage, the individual dignity of each of the contracting parties must be respected and guaranteed, those entering upon a Marriage must do so with a clear understanding that, from their union a new entity, greater and more important than either of them, comes into being, namely, a family.

It is a sad error to believe that the family does not exist until children are born of the union. God pity the unfortunate babies whose birth brings them into a relationship which has not already

developed into a family and a home. This maturity of Marriage cannot come to a union in which the contracting parties enter with the low legal concept of that relationship as being, merely, a contract to be broken or set aside, by consent, or, failing consent, at the will of one of the parties.

We find the social concept of Marriage—that it is the founding of the family—on a higher plane is the legal idea—that it is a mere contractual relationship. Into the ideal social relationship the advent of children is the natural and desired end.

By the social concept of marriage the physical aspect of Marriage is ennobled and validated by the consecration of mutual love and respect (which are not at all necessitated by the purely legal point of view).

SOCIAL APPROACH INCOMPLETE

But, even the social approach to Marriage is not complete. It does presuppose an intellectual and emotional union in addition to the physical, but, being merely social, it can go no further. To find the full beauty of Marriage one must have recourse to the idea of Marriage taught by Catholic Christianity.

This viewpoint begins by postulating that Marriage is a sacrament. Though physical relationship, sanctioned by a legal contract, and enhanced by consciousness of a social ideal is not by any means decried, the real emphasis is placed upon the inward and spiritual Grace which is the essential heart of the Sacrament of Holy Matrimony.

It is the unmistakable teaching of the Holy Scriptures that by the divine min-

istry conveyed in Sacramental Marriage, the two souls also enter into an indivisible relationship which is the most important of the several factors by which "they twain become one flesh."

I think that no intelligent man or woman who has had the experience of Marriage, and especially of successful Marriage, will care to deny that a wife can go far toward the salvation or condemnation of her husband's soul, and he of hers.

UNION OF SOULS

Even though our Marriages have had years of success, it will be well for us to pause to remember that Holy Matrimony is fundamentally the union of two souls. The mutual tolerance, respect, sympathy, and love which are essential to the permanence of the relationship are of neither legal nor social origin. They find their source in the spirits of the man and the woman.

Marriage is holy. For it there is no full growth or rich fruition apart from a mutual and joint recourse to the altar of God. As Marriages are begun and recorded at the altar, there husband and wife should seek the constant renewal of the Grace that elevates them above the level of merely physical, human relationship. Every problem, every testing, and above all, every misunderstanding should find husband and wife together in prayer and Communion, seeking God's answer to their problems.

And, as an aid to the maintenance of the sacramental union, may I suggest, regular corporate communions, first of the husband and wife, but later, with the passage of years and the advent and growth of children, expanding to include in the holy fellowship parents and children.

Marriages which take into consideration the spiritual essence of the sacramental relationship do not end in disaster, do not end in divorce. This is the only solution to the growing evils of domestic disruption and marital infidelity. The Marriage which God is asked to consecrate and share will persist. It will grow in its beauty and in its strength throughout eternity.

COLLECT FOR TRINITY

O GOD threefold, the season grows in wonder
And in Your peace. The rains of summer fall
And the fruit ripens. Beautiful as thunder
Your Spirit quickens with bright power all
You have created. From the Easter garden
The impulse scatters, prodigal and rife,
To every harvest. Truth and Love and Pardon
Are here translated as the Bread of Life.

ROSAMOND BARTON TARPLEY.

Finland's

Angel of Mercy

By Dr. Charles R. Joy

Associate Director, Save the Children Federation

"DO THEY know where it comes from?" This is the question I hear most often as I travel around the country telling of the work of the Save the Children Federation in a half dozen war-tortured countries of Europe. "Are they grateful?" Here is another question, a natural expression of our human yearning for appreciation. "Does your work make for peace?" This is the most important question of all.

Perhaps the readers of THE LIVING CHURCH, who have been so generous in helping the little children of Europe through the Save the Children Federation, would also like to know the answers to those questions. And the best way to answer the questions is to relate with literal exactness what happens to a relief administrator like myself when he studies the effect of American benevolence in the countries overseas.

DISPLACED, DISABLED, BEREAVED

Let me tell you of my visit to Northern Karelia, close to the Russian frontier of Finland. The Save the Children Federation sponsors many schools and children in this little democratic country that has suffered so terribly in two recent wars. In Finland every ninth citizen is a displaced person, every sixteenth man is permanently disabled, every seventeenth woman is a war widow, and every twenty-fifth child is a war orphan. Here in this little country we have sponsored more than 1,300 children and more than 230 schools from the Gulf of Finland in the south to the lonely reaches of Lapland in the north.

How do the Finns feel about our American generosity? Northern Karelia gives the answer invariably given by every part of Europe into which our

FINNISH CHILDREN: (Above) they love their warm new clothing; (right) they gave a Finnish rendition of "The Star-Spangled Banner" to Mr. Joy when he visited their school on a Save the Children tour of inspection. SCF helps support the school.

mercy extends. It is the illustration that holds good everywhere.

I spent the night at Tohmajärvi at the home of the village doctor. As we were preparing to leave on a round of school visits the doctor's laundry arrived. Smilingly he picked up some shirts and displayed them. "These are my best ones, you know," he said. The collars were good, and the bosoms were whole, but the tails and the backs were a mass of patches of different colors and kinds of cloth, which had been inserted to take the place of the cloth cut out to make new collars and new fronts.

The morning was bright and sunny after a number of dull and rainy days. After a ten-minute ride in the doctor's car through a smiling countryside we passed a school yard where children were playing. Just beyond it we stopped.

"Is this the school we are to visit?" I asked.

"We don't know," was the reply. "The chauffeur will get out to see."

"Is the school we are to visit expecting us?"

"Yes, they were told we were coming."

"Then this is our school," said I. I had seen the children running from their play up to the front door and grouping there.



In a moment the chauffeur came back. We got out, and walked through the gate. As we appeared the children, about 100 of them massed at the front entrance, began to sing. I stopped in amazement. I did not recognize the Finnish words, but the tune was familiar indeed. They were singing the "Star Spangled Banner." With feeling! Without books! By memory!

I stood at attention and waited for the stanza to end, the first stanza with which most of us stop in America. But when it had ended they sang the second stanza, and the third! All from memory! And I wondered how many children in America could do the same. Certainly I could not.

WELCOME SONG

Then they sang a second song to me, a lovely old Finnish welcome song from their famous epic, the *Kalevala*:

"May the lintel of our door rise that you may not bend your head,
May the threshold sink that your feet may not touch it,
May the sides of the door spread apart and the door open of itself,
As you come in to meet us, our honored guest."

What could have been lovelier? I felt at home at once. Simply I expressed my

thanks, my gratitude that they should greet me with my own national anthem, my pleasure at being there. I went forward to shake hands with the principal, and the teachers, to see the children. One of the little girls was wearing what looked like a golden brooch about the size of a silver dollar. I walked over to see it. Some antique Finnish ornament, of course. No, it was just a cheap brass pin, around the edge of which ran the words: "Captain Midnight's Secret Squadron."

"That came in the boxes from America," said one of the teachers. "Along with the clothes and shoes."

"How many children have on American clothes and shoes?" I asked.

The teacher spoke to the children. About 30 of them stepped out of the group and showed me their bright, clean, American clothes.

"The children used to like the hard packages best, when they received gifts. Now they much prefer the soft packages."

"What is a hard package?" said I. "And a soft?"

"Oh, before the war a hard package used to have toys and games in it, but the packages they like best now are the soft ones, for they have clothes."

"Is it as bad as that?" I asked.

"Yes," she said, "about 30 of our children are refugees. We are so near the new frontier that we have many families who were evacuated from what is now Soviet territory. Some of them had only a few days' notice. Others only a few hours. Generally they were able to take with them only what they could carry. All the trucks, and carts, and horses were with the army. So many of them had to begin again at zero."

"WE KNEW WE HAD A FRIEND"

"You have no idea what the first gifts from America meant to us," she went on. "We thought we had been forgotten by all the world. Then came the first boxes when we had absolutely nothing. We knew then that we had a friend. Since that moment America has been Finland's angel of mercy. Only those who have been in our position, defeated, forlorn, forgotten, a devastated people living in a mutilated land, could know what all this meant. That is why we want to say 'thank you.'"

"I am so glad to hear you say that," I replied. "America is certainly not an angel of mercy, or any other kind of an angel, but it does want to be a friend to Finland and to feel that Finland is a friend to America."

"Has the clothing been good?" I continued.

"O yes, much of it has been new, and it has all been very welcome. We have been really surprised at the quality of it. We are so used to turning and patching and mending [I thought of the doctor's shirts], and then handing them on to

others. But your things have not been turned, or patched, or mended — and you hand them on to us. It has been wonderful. A joy to distribute them."

"What about the winter things? Are they coming, too?"

"Yes, much of it is good warm winter clothing. And the warm shirts. Some of the children have not had any for years. And then the shoes! You know many of our families are very poor, and some of the children have to walk from six to eight miles to school over marshy roads. Without your shoes they couldn't come at all."

"Do you have any suggestions for us in America about the kind of things we send?"

STRANGE GAME

"Only one. We sometimes wish that you could send us more high shoes, instead of low. Finland, you know, is a country of many marshes in the summer time, and deep snow in the winter. That is the only suggestion that I would make. But there is one thing you sent that puzzles us."

"What was that?"

"It was a game, but it is strange to us, and we don't know how to play it."

"What was it like?"

"I'll show it to you. We still have it. Come with me." I followed the teacher into the school building. In the school office she went to a drawer and pulled out a pile of about 100 blue blotters, with a facsimile of an American Express traveler's check printed on the white tops of them.

"How do you play this game?" she asked.

I drew from my pocket my own little precious store of traveler's checks, and showed that the picture was the same, and explained to her that the only game you could play with such things was a kind of realistic travel game which cost a lot of money, and in these troublous times was not too much fun anyway. She had better let the children use them to soak up untidy blots that sometimes fell from a child's pen. She laughed. Up in this remote part of Finland no one had ever seen or heard of American Express traveler's checks.

It was a happy experience to visit these children and their devoted teachers and to be a welcome guest there, because of

the generosity of our American sponsor. The time came to leave. Again the children gathered before the main entrance and the principal stepped forward and addressed me formally. This is what he said:

"We have received a great many material things from America which we have greatly appreciated. They have done us a world of good. But somehow we felt that these packages just dropped down from heaven, and we could not visualize the source of them. Now that you have come here, representing the nation that gave them, we feel the reality of the human beings behind the gift, and we sense the genuine love that prompted them. We want you to go back and thank all the donors and particularly all the children, bearing the message of our gratitude and friendship. We wish you all happiness in your travels in Finland and elsewhere in the world. You have come here with a message of goodwill and love and we hope you will go around giving it everywhere. We hope that God will bless you in your journeys, and bless your country."

I was deeply touched by this little speech, and responded to it as best I could. But this was not all. A little girl stepped forward, bringing a little bunch of dahlias, and thanked me too.

"These are from all the children in the school," she said. "Please take back all our thanks to the sponsors and to all the children of America."

HAVASTI! HAVASTI!

So again I had to make a speech, telling her that we had flowers just like those in America, too, and that the boys and girls of America looked very much like the boys and girls there, and that I would not forget what she had said, and that I would try to thank all the children in America for the Primary School of Mule in Pyhäskelkä. It would not be an easy thing to do, for there were a good many of them, but I would do the best I could.

Then, as I stepped into the car, the children all sang the provincial song of Karelia, and waved their hand in parting. And I waved to them, and called again and again: "Havästi, hyvästi, hyvästi! which means 'good-bye,' which in turn means 'God be with you!'"

Editor's Comment:

The moral of Mr. Joy's graphic report hardly needs underlining. By practical assistance in time of need American generosity is helping to build peace behind the Iron Curtain. The need is still great in Europe. Little children still suffer. Readers of this simple account of a recent visit to a Finnish school can help by sending contributions to THE LIVING CHURCH RELIEF FUND, 744 North Fourth Street, Milwaukee 3, Wis., with notation, "For Save the Children Federation."

JERUSALEM CYCLE OF PRAYER

June

17. Kwangsi-Hunan, China: Percy Stevens; Addison Ki-song Hsu, Asst.
18. Kyoto, Japan: Jiro Sasaki.
19. Kyu-Shu, Japan: Jimbei Machijima.
20. Labuan & Sarawak: Francis Septimus Hollis.
21. Lagos, W. Africa: Leslie Gordon Vining; Alexander Batatunde Akinyele, Asst., Norman Sherwood Jones, Asst., Samuel Charles Phillips, Asst.
22. Lahore, India: George Dunsford Barne; John Sharat Chandra Banerjee, Asst.
23. Lebombo, S. Africa: John Boys.



BOOKS



The Rev. CARROLL E. SIMCOX, Editor

A Jesuit on Proudhon

THE UN-MARXIAN SOCIALIST: *A Study of Proudhon*. By Henri de Lubac; translator: R. E. Scantlebury. New York: Sheed & Ward, 1948. Pp. 304. \$3.50.

The jacket blurb on this book about Proudhon fittingly asks why a Jesuit should carefully study the mind of a man best known for two shocking assertions: "God is evil," and "Property is sin." One might say without exaggeration that these pages of well documented text are a gradual revelation of the answer to that question. One comes to the conclusion that Fr. de Lubac concedes that much done in God's name is evil and that there have been many attempts to misappropriate His grace for the blessing of injustice; that much in our laws of property *does* legalize virtual theft, and that in economic practice there has often been both polite and outrageous thievery. Indeed one is left with the impression that the author suspects that Pierre Joseph Proudhon was not infrequently on the side of the angels, insofar as social dealings are concerned.

It is refreshing to be reminded of much that we have too often forgotten: that Marx-to-Lenin-to-Stalin is not the only triple play that has been suggested to retire the capitalist side, nor is Marx-to-Fabian-Society-to-British Labor Party. It is well to remember that modern Soviet imperialism is as far from socialism (even from Marx) as the degraded 10th century papalism, was from original Christianity (and from SS. Peter and Paul). We sometimes forget that the capitalism which our world knows is a relatively recent arrival in politico-economic history, having begun no further away than 11th century Italy, and having won its position against all the then established and vested interests. One wonders whether it ever would have become enmeshed with officially organized religion but for such accidents as the following: the Papal State happened to be in central Italy; some early Calvinists identified property with God's blessing; the peasant, Martin Luther, grew snobbish toward the class of his origin and wanted the éclat of noble support for his religious innovations; commercial, naval, and industrial supremacy happened to gravitate toward England and its ruling classes.

One who would know the many and diverse origins of 19th century socialism, who would see that it tried to express old and neglected values in a new idiom and that it frequently was at one with

philanthropy (cf. Robert Owen), and one who would learn that Marx and his modern commentators (or perverters) express but a fraction of socialism's goals and purposes, its dynamic and ideology, ought to read this book on Proudhon.

One may be startled to find Fr. de Lubac saying that "formerly Socialism was contained in Catholicism," or that there was close kinship between Kierkegaard's thinking and Proudhon's, or that Proudhon's views were based on a rare sense of man's participation in God's creative activity on behalf of divine justice, or that his anti-religious polemics were directed against a tyrannical Church and would never have been uttered against a persecuted and humble one, or that he opposed religion only when it was mystically sentimental, not when it was dynamically just.

Indeed this book will be full of surprises to one who thinks of "socialist" as just a bad name to give an opponent or to use to end an argument.

HEWITT B. VINNEDGE.

Monastic History

THE RELIGIOUS ORDERS IN ENGLAND.

By Dom David Knowles; Cambridge at the University Press; New York, the Macmillan Company, 1948. Pp. xiii + 348. \$8.50.

We welcome this continuation of the author's previous work entitled *The Monastic Orders in England*. And we are especially glad of his decision to make room for the history not only of those properly called monks (Benedictines, Cluniacs, Cistercians, Carthusians) but also of the regular canons and the friars. His painstaking and carefully documented study is in the best tradition of his Order.

The historical period covered, from 1216 to about 1340, is comparatively lacking in memorable events and even, if one excepts Francis and Dominic, in colorful personalities. But if it is less spectacular it is not without significance. Subtle changes began then which were to have their effect not only on the cloister but on society as a whole. To record and appraise these, even when they are dull, is therefore to do us a service.

Dom David's study of the attempts at united action by the (autonomous) monasteries, and at some democratic limitation of the powers of the abbot, will appeal chiefly to those who are concerned with the monastic life as such. General readers will be more interested in his account of the friars. His appre-

ciation of the genius of St. Francis and St. Dominic is most sympathetic. To the Carmelites and Austin Friars, though he takes a sly dig at the legends of their founding, he gives their due of praise. His re-appraisal of Roger Bacon, of Duns Scotus, and of William of Ockham will be welcome to those who follow the history of philosophic thought.

It is tempting to wish that in his rather full account of Robert Grosseteste he had at least mentioned that doughty bishop's strictures on papal exactions. Though these are no direct part of the story of the monks, they still are a sign of the times.

But his book has compensating excellences. Recording as he does the passing of leadership from monastic hands to those of the friars, Dom David himself is proof that the role of the scholar has not wholly passed from the monks.

JOHN S. BALDWIN, O.H.C.

Foundation of Baptism

THE NEW TESTAMENT DOCTRINE OF BAPTISM. By W. F. Flemington. London, S.P.C.K., 1949. Pp. 160. 10/6.

This is an important contribution to the scholarly literature on the New Testament foundations of Christian baptism. The author's approach is strictly critical; his conclusions Catholic. (He is a tutor in New Testament at Wesley House, Cambridge University.)

Since all of the New Testament data are thoroughly reviewed it is difficult to state Flemington's "thesis" in summary form, but it is never difficult to follow him from point to point. He has a very gracious habit, which may certainly be commended to other writers who deal with cumulative evidence, of summing up the conclusions along the way.

The discussion of pre-Christian Jewish "proselyte-baptism" is very illuminating and reveals clearly the general development from an original ritual washing toward a rite of moral regeneration. John's baptism represents a tremendous step toward the Christian sacrament, but is essentially preparatory. The fact that there is little explicit evidence in the Gospels for a Dominical commandment to baptize is frankly faced, but convincingly explained: the reason for it, Flemington contends, is that it was the redemptive death of Jesus that gave to Christian baptism its full impetus and validity.

The New Testament position as a whole is that God uses baptism as a means of accomplishing his purpose to regenerate the soul. Regeneration through baptism is therefore a divine act, and not "magic." The chapter on infant baptism is a working out of this principle, and it is perhaps the best essay on the subject ever written.

This book should be gratefully received and carefully studied. C.E.S.

The Mystery of the Trinity

*I bind unto myself today
The strong Name of the Trinity,
By invocation of the same,
The Three in One and One in Three.**

WHAT does the doctrine of the Trinity mean to the average Churchman today? Probably he would be hard put to it to give any sort of definition; and he might well reply that the subject was so abstract as to be of little relevance or importance in this day and age. Yet it is the doctrine of the Trinity that is the hallmark of Christianity, as distinguished from Judaism and Unitarianism on the one hand and from humanism, behaviorism, and materialism on the other.

The Church rightly continues to celebrate the feast of the Trinity with dignity and ceremony, for it is one of the high points of the Christian year. Yet the observance is not an ancient one, as such things go. It dates back only to about the tenth century, when it had its origin in northern Europe; and it did not become an official festival of the universal Church until the 14th century. But the doctrine that it commemorates goes back to the Gospels, notably that of St. Mark, and especially to the teachings of that great theologian of the early Church, St. Paul.

What is the doctrine of the Trinity? Let it be frankly admitted that there is no wholly adequate way of expressing it in earthly language. The Trinity is a heavenly mystery, which can only be illustrated, not defined, in human speech. But to say it is a mystery, and that it defies exact definition, is by no means to deny its reality. The truth of the Holy Trinity is implicit in the teachings of our Lord, and was borne out by the experience of the early Christian Church; and it is borne out by our own experience today.

*I bind unto myself today
The virtues of the star-lit heaven,
The glorious sun's life-giving ray,
The whiteness of the moon at even,
The flashing of the lightning free,
The whirling wind's tempestuous shocks,
The stable earth, the deep salt sea,
Around the old eternal rocks.*

The mysteries of the universe cry out the existence of a Creator. God, the great Unknown, made the heavens and the earth, the sea and all that lives therein. His is the expanding universe, the worlds beyond worlds that lie beyond the range of the most powerful telescope; the energy that lies hidden in the electron and the atom. His is the Kingdom, and the Power, and the Glory; He is the Father of all man-

kind. This is the God of Power; our limited human ability can recognize His existence, can even discern some of His attributes, but cannot know nor understand Him.

The Old Testament is the record of the dealings of the Jewish race with this God. They knew Him as the mighty Law-giver, who set forth not only the natural laws but also the code of human conduct known as the Decalogue, or Ten Commandments. They knew Him as the ultimate Reality, existing from the beginning, without physical form but with an ethical nature; a God who not only created men and women but who willed that they should live justly and reflect in their own lives His righteousness.

This was the God who revealed Himself through the prophets, the God of Abraham and Isaac and Moses. Above all, He was one God, indivisible in His unity, peculiarly the God of Israel but also the God of the whole universe. Isaiah and the later prophets also revealed Him as a loving God, as one who stood in the relationship of Father to His children.

This was also the God that Jesus proclaimed. But Jesus did not merely tell what God was like; He lived the life of God, for He was the very Son of God, who took upon Himself mortal flesh to show us what God was really like.

*I bind this day to me for ever,
By power of faith, Christ's Incarnation;
His baptism in the Jordan river;
His death on cross for my salvation;
His bursting from the spiced tomb;
His riding up the heavenly way;
His coming at the day of doom:
I bind unto myself today.*

The early Christians knew that Jesus Christ, their Lord and Friend, was more than mere man. He said so Himself, His resurrection and ascension bore testimony to it. "He that hath seen Me hath seen the Father." They knew God in Christ; and when they followed His command in the Breaking of Bread they knew that they were receiving into their bodies the very Flesh and Blood of Christ. As they had known God the Father through the experience of their race and through the testimony of the prophets, and of Christ Himself; so now they knew God the Son, through His own life among them and through the continuing experience of the Christian Church.

This was a new experience, and a difficult one to grasp; for here were two experiences of God, and yet there was but one God. Nicodemus, a ruler of the Jews, brought up in the ancient traditions of his race, demonstrates how profoundly this apparent conflict challenged and bewildered him, and many of his co-religionists as well. As related in the Gospel for today,

*This and succeeding stanzas are quoted from St. Patrick's Breastplate (Hymn 268 in *The Hymnal, 1940*), attributed to St. Patrick and translated by Cecil Frances Alexander. The order of the stanzas selected has been changed, and some stanzas omitted.

He came to Jesus by night, asking how he could enter into the Kingdom about which the Master was constantly talking. In reply, Jesus told him of the need for baptism; he must be born again of water and the Spirit. But this was too hard a saying for Nicodemus; he could not understand the mystery of the new birth which is the first sacrament of the Christian religion. Nor could he understand Jesus' words that "no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

But many there were that did accept the new teaching, and that knew somehow that Jesus Christ was God, but that there were not two Gods but one God, the Father and the Son.

*I bind unto myself today
The power of God to hold and lead,
His eye to watch, his might to stay,
His ear to hearken to my need;
The wisdom of my God to teach,
His hand to guide, his shield to ward;
The word of God to give me speech,
His heavenly host to be my guard.*

Before His ascension, our Lord promised his disciples to send them another Comforter; and on that first Pentecost "they were all filled with the Holy Ghost." Here was another new experience; the Spirit of God coming upon his faithful people, to strengthen them and to guide them into the way of truth. We receive in Holy Confirmation the gifts of the same Spirit. We know that this is a true experience of God, that somehow His Spirit enters into us to strengthen and comfort us, and to enable us to grow in the Christian life as we could not otherwise.

This, too, is God the Holy Ghost; yet there are not three Gods but one God, the Father, the Son, and the Holy Ghost.

The Athanasian Creed is the most careful statement of the doctrine of the Trinity that has ever been formulated. In the Church of England it is still required to be used on Trinity Sunday, and on two other occasions in the year. It has never been repudiated by the American Church, though it was left out of our Prayer Book as being too technical and abstruse. Perhaps it is; but it would bear re-reading by every Christian at least once a year. Here are the opening paragraphs of it:

"Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith, which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

"And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity, Neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

"Such as the Father is, such is the Son: and such is the Holy Ghost."

Throughout Christian history, the Church has resorted to symbolism to teach its great doctrines, and

especially the doctrine of the Holy Trinity. St. Patrick is supposed to have used the shamrock, or clover, as an illustration — its three leaves forming a single plant. The triangle is another ancient symbol — three equal sides forming one complete figure. In modern times the human personality — body, mind, and soul making up a whole person — has been used. All of these concepts are helpful, though each is necessarily inadequate and incomplete. For human language cannot describe a divine mystery; it can only indicate what it is like in terms of things we know and understand.

But we can use these symbols as aids to our devotion. For while the Holy Trinity as a doctrine may be beyond our human comprehension, the God that lies within that mystery is not beyond the reach of our adoration, nor are we beyond the reach of His love. When we pray "in the Name of the Father, and of the Son, and of the Holy Ghost," we are binding to ourselves, in the words of the hymn, the strong Name of the Trinity; and in that Holy Name we approach the one true God, the loving Father who is revealed to us in the Son, through the power of the Holy Ghost.

*I bind unto myself the Name,
The strong Name of the Trinity;
By invocation of the same,
The Three in One, and One in Three.
Of whom all nature hath creation;
Eternal Father, Spirit, Word;
Praise to the Lord of my salvation,
Salvation is of Christ the Lord.*

Democracy in Action

ALL honor to Westover School, Middlebury, Conn., and to its headmistress, Miss Louise Bulkeley Dillingham, for the courageous step taken in the direction of interracial democracy. Westover, one of the nation's leading private schools, has decided to admit qualified Negro girls on the same basis as White ones — the only stipulation being that at least four Negro girls be admitted, in order to avoid a possible feeling of isolation if only one or two were taken in.

"If we profess democracy," said Miss Dillingham in announcing the school's new policy, "we should practice it. The war, which was supposedly fought for democracy, has forced us to think about these things. We can no longer evade the issue. It's as simple as this."

Before making public announcement of the new policy, Miss Dillingham spoke of it at the annual meeting of alumnae, and reported that no objection was voiced.

We congratulate Westover on this forward step, and we hope other private schools, particularly those of the Episcopal Church, will follow this example. If there are some that are already doing so, we should be happy to be told about them so that we may give credit when credit is due.



The Story of Seabury House

Report of the Committee on a National Conference Center and Residence for the Presiding Bishop and Others

SHORTLY after the Rt. Rev. Henry Knox Sherrill had been elected Presiding Bishop of the Church, he addressed each of the Houses of the General Convention. In these addresses, he first expressed his sense of great responsibility in the discharge of his office. He then told the members of both Houses that he would need "tools for his work as Presiding Bishop." Enlarging upon what he meant by these tools, he spoke of the need of a national Church center where clerical and lay members of the Church could meet; a center which would include a guest house where distinguished visitors and Church representatives, missionaries and others, could be entertained and stay while conferring with the Presiding Bishop; and which might also serve as a place where the National Council might meet undisturbed, and also be available for the use of Church committees, commissions, and conferences. He also reminded the delegates of the need of a permanent residence for the Presiding Bishop more adequate than an apartment in the Gramercy Park Hotel.

The suggestion was received with enthusiasm, and upon motion of the Bishop of Milwaukee, it was unanimously voted in each House that:

Whereas the Bishop of Massachusetts has suggested that it is desirable that there be provided in the vicinity of New York a suitable residence for the Presiding Bishop, a Chapel, a Hostel for the entertainment of Bishops and missionaries who may from time to time find it necessary to con-

sult with the Presiding Bishop and National Council, and perhaps a suitable dwelling for permanent members of the National Council;

Therefore, be it resolved, the House of Deputies concurring, that a special Committee of General Convention be appointed, to consist of three Bishops, three Priests, and three laymen, to cooperate with the Presiding Bishop in making such a plan effective; and that the members of the Church give it their cordial and enthusiastic support.

The undersigned were appointed as members of this Committee, and were convened by the Bishop of Massachusetts, the first-named of the Bishops, at New York City on December 9, 1946. Bishop Sherrill opened the meeting with a prayer; Bishop Lawrence was elected chairman of the Committee; and the Rev. Charles L. Gomph, S.T.D., of New Jersey, secretary. The Committee was broken down into subcommittees; one being charged with the responsibility of finding and securing a site, another having to do with securing the finances, and a third with the legal factors involved.

The Presiding Bishop also attended subsequent meetings of the Committee, and it was largely through his offices that finally, after looking at several sites, the Committee secured a place in Greenwich, Connecticut, that seemed to be almost ideal for the purposes desired, only one hour from New York City.

The property consisted of an estate, on which there was a large house which, for a reasonable expense, could be converted into the hostel and conference center; a

smaller house which was simple but adequate for the home of the Presiding Bishop; several other houses formerly used by the staff employed on the estate; a large barn, a garage, and a laundry building, all of which were in sufficiently good condition to be capable of conversion into the additional needed housing facilities. It was owned by Mr. Herbert L. Satterlee, a member of the Episcopal Church, and was offered by him to the Church at a price probably less than half its actual value, together with most of the furnishings which went with the large house.

On May 20, 1947, this property was purchased for \$100,000.00. It was named in honor of Samuel Seabury, the first Bishop of the Episcopal Church in the United States, and first Bishop of Connecticut. In order to hold this property, a board of directors was formed under the direction of the Presiding Bishop, made up, for the most part, of prominent local men. Mr. Lindley M. Franklin, Jr., a well-qualified officer of the National Council, was appointed secretary-treasurer, and charged with the responsibility of general management of the property.

To repay the National Council for the original purchase, and to put the property in shape for its new uses, as well as to provide for its maintenance and upkeep, it was estimated that \$250,000.00 would be needed. It was also recognized, and hoped that in the course of time an additional \$500,000.00 might be secured through legacies and gifts, to provide an endowment for its continued use and upkeep, and thus entirely relieve the Church of all expense.

In order to raise these necessary funds, another meeting of the Committee was held on May 7, 1947; and as this was to be a national center, the committee proceeded to organize its work on a national basis. No general appeal was contemplated, but instead, a letter was sent out, requesting the bishops of the various dioceses to appoint a chairman who

ould approach a few people who might be sufficiently interested in this project to give something fairly substantial over and above their ordinary giving to the Church. The directors of Seabury House have also been helpful and instrumental in gathering gifts, but by far the largest responsibility and much the greater portion of the sum collected has been secured through the personal and direct influence and activity of the Presiding Bishop himself. Gifts from more than 400 persons, ranging as high as \$50,000.00, have been secured. At the time this report goes to press, there has been received a total of \$240,675.41.

During the two years since it has been in the possession of the Church, improvements have been made in the property. All of the buildings have been repainted, changes have been made to conform to the fire laws and to create the necessary accommodations within the conference center, so that now it can accommodate 42 guests, and 75 persons can be fed by cafeteria service in the dining room; the laundry has been converted into a dwelling house for an officer of the National Council; and three other executive secretaries live in houses on the property. A portion of the garage has been converted into offices for the curriculum committee of the Department of Christian Education.

The returns from the chairmen appointed by the bishops of the various dioceses have been varied. Some have worked hard and have sent in surprisingly large sums. In other dioceses, we have not yet been even notified of the appointment of a chairman. The total receipts to date from these sources show that 82 out of a total of 101 dioceses and districts have sent in approximately \$30,000.00. It is a satisfaction to note, however, that gifts have come from as far away as Shanghai, Alaska, and Liberia.

Early in 1949 a letter was sent by the chairman of the Committee to all the deputies to the General Convention of 1946, reporting to them on the activities of the Committee, and asking them to support that for which they had voted. It was a bit disappointing that out of the 600 or more persons who made up the House of Bishops and House of Deputies, which voted unanimously for this project, gifts were received, as far as can be ascertained, from only 38. It would be more helpful if people who vote gladly and easily for projects which call for financial support would themselves evidence a greater readiness to make definite and individual sacrifices to provide such support.

The fact that this is a national center not only in theory, but in fact, seems to be proved by the wide and general use that has been made of it. Not only has the National Council met there regularly since its purchase, but there have been 11 sessions of the Woman's Auxiliary,

Another Bounden Duty

The word "duty" in connection with our religion has always irked us. It implies that we are morally bound or obligated to do thus and so, or obligated because of what has been done for us, and of our acceptance of those gifts in our behalf. But, don't you just HATE a word that even suggests that you HAVE to do something for Jesus, when if you love Him, you will WANT to do EVERYTHING for Him, because of that love? Or, haven't you gotten around to loving Him that much yet?

Yet, our grand old Prayer Book speaks of "our bounden duty" every now and then. To our simple minds, it is really an old fashioned way of reminding us of our love for Jesus and His Holy Catholic Church. Besides those basic "bounden duties" of following Christ, of worshiping God every Sunday in His Church, and of working and praying and giving for the

spread of His Kingdom, methinks there is another, perhaps implied in the foregoing clauses, but not set forth as clearly as it should be. It is solemnly incumbent upon us, if we truly love Jesus and His Holy Church, to bring others to him and into It in Holy Confirmation. We don't honestly feel that an Episcopalian is a true one if he hasn't made every possible effort to bring some unsaved or unconverted soul to Christ in the Sacrament of Holy Confirmation. Believe us when we say that it is our claim that not 15% of average Episcopalians ever DREAM of this obligation having anything to do with them or their lives. If they think of it at all, it is to wonder how many Father So and So will have in his next class. That next class should be composed of people whom you and we have brought. "Lovest thou Me? Feed (bring to the food) My sheep."

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and 118 other meetings lasting from one to three days.

During the two years it has been in operation, there have been a total of 129 groups, and more than 1,306 persons have spent one or more nights there—a dramatic and evident proof of the great need it has met. Many clerical and lay groups within the Church, as well as some interdenominational gatherings, have convened here, including various sub-committees of the Department of Christian Education, the Presiding Bishop's Committee on Laymen's Work, and the Commission on Approaches to Unity.

Nearly all the people who have met at Seabury House have been unanimous in their enthusiasm for the "Church's spiritual capitol." Some of them, who, when the idea of such a center was first discussed, expressed serious doubt about both its need and use, are now the most enthusiastic in its praise and possibilities. The advantages of such informal Christian fellowship as it provides have been quickly recognized, as well as the greater opportunity it gives to concentrate on the work to be done. And much is accomplished in the creation of a spirit of unity and coöperation by actually living together. The chapel in Seabury House, with its daily services, gives the place a spiritual note and emphasis which has been recognized and appreciated by all.

What the future holds in store for Seabury House cannot, of course, be foretold, but we believe that with its continued use, a tradition of love and loyalty will grow in the hearts and minds of the members of our Church that will make it mean a great deal in its life and work, and that traditions similar to those of Canterbury and Lambeth will grow up about it as the years go on.

In closing its report, however, the Committee would remind the members of General Convention that, although funds have been secured to purchase, convert, improve and maintain the property up to this time, adequate and regular provision must be made for its continued care and improvement in the years ahead.

The loan of \$75,000.00, made by the National Council, has been repaid in full. The present income from the Conference Center is derived from rents received from the various residents on the property, which total approximately \$7,500.00. Further, the fees received from conferences held at the House net approximately \$3,000.00 a year.

The total budget for the operation of the House is \$24,500.00, leaving a deficit of \$14,000.00. Annual contributions should amount to \$4,000.00. The Committee therefore recommends that the sum of \$10,000.00 a year be inserted in the General Convention Budget for the next triennium, and points out that this will be quite possible without necessitating the raising of the assessment.

The Committee recommends:

RESOLUTION No. 1

Resolved, The House of _____ concurring, that a sum not exceeding \$10,000.00 per year, or a total sum not exceeding \$30,000.00 for the triennium, be appropriated from the General Convention Budget to cover the ensuing three years, to be expended for the maintenance of Seabury House, our National Church Center and Residence of the Presiding Bishop.

RESOLUTION No. 2

Resolved, The House of _____ concurring, that in view of the above recommended resolution, and the fact that an Incorporated Board of Directors has been set up, this Committee be discharged.

Respectfully submitted,

(Rt. Rev.) W. APPLETON LAWRENCE, (Rt. Rev.) FREDERICK G. BUDLONG, (Rt. Rev.) NOBLE C. POWELL, (Rt. Rev.) HORACE W. B. DONEGAN, (Very Rev.) FREDERICK M. ADAMS, (Rev.) CHARLES L. GOMPH, JACKSON A. DYKMAN, CLIFFORD P. MORRIS, SAMUEL F. HOUSTON.

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OLYMPIA

Miss Jenkins Elected House of Deputies

Miss Ruth Jenkins, headmistress of the Annie Wright Seminary of Tacoma, has been elected a deputy to General Convention by the convention of the diocese of Olympia. Miss Jenkins, daughter of Bishop Jenkins, polled the highest votes.

In commenting on the election, Bishop Bayne of Olympia reminded the convention that Miss Jenkins was not representing the women, but representing the diocese of Olympia in a perfectly normal way, saying "The time has come when many feel that General Convention should recognize the equality of the sexes, as we in our diocese learned 25 years ago."

Olympia is the second diocese to elect a woman deputy. Missouri elected Mrs. Randolph Dyer in 1946 and has elected Mrs. E. V. Cowdery this year.

Many of the delegates to Olympia's diocesan convention are women.

Bishop Bayne in his address at the opening of the 39th annual convention dwelt on two matters, clergy supply and the nature of the Church. He urged that men volunteer increasingly for theological training and ordination, to serve in new patterns of the ministry, as "priests without the collar in labor unions, teaching, etc."

Contrasting the "Church-spirit" and the "sect-spirit" the bishop called his diocese "to guard our communion well against the negation and minimizing spirit of the sect."

St. Mary's Church, Lakewood, was admitted as an organized mission in union with convention.

ELECTIONS. Trial Court: the Rev. Messrs. D. V. Gray, T. E. Jessett, E. C. Schmeiser; Messrs. Woolsey Aspinwall, Milnor Roberts, Dr. Ira L. Neil. Diocesan Council: the Rev. Messrs. W. McNeil, Jr., P. S. Oliver; Messrs. C. H. Candee, H. Brown. Member of Diocese of Olympia, Inc.: Mrs. Kenelm Winslow; treasurer of the Diocese of Olympia, Inc., T. F. Glead; registrar and historiographer, Rev. T. E. Jessett. Standing Committee: the Rev. Messrs. J. P. Craine, H. M. Eller, C. E. Cotton, Very Rev. R. S. Watson; Gen. W. F. Daugherty; Messrs. N. B. Guthrie, J. E. Macpherson, E. B. Riley. General Convention: Rev. Messrs. Arthur Bell, J. P. Craine, Rev. E. B. Christie, Very Rev. R. S. Watson; lay, Miss Ruth Jenkins, Mr. H. Shefelman, Gen. W. F. Daugherty, Dr. Ira L. Neil.

Woman's Auxiliary triennial: Mmes. E. F. Colcock, R. S. Watson, Scott Cassill, T. M. Barber, Edmundo Norton; alternates: Mmes. T. H. Abney, A. H. Mellish, E. B. Riley, Clarence Dullahant, Philip Henderson.

SPRINGFIELD

Church Facing Clergy Shortage

Warning that the Episcopal Church is still facing a critical shortage of clergy, the Very Rev. William H. Nes, dean of



RUTH JENKINS: General Convention will have to make up its mind about two woman deputies.

the Nashotah Theological Seminary, told delegates to the synod of the diocese of Springfield, meeting at St. Paul's Church, Alton, Ill., May 17th, that Episcopalians must send more of their sons into the Church's ministry.

Bishop Clough of Springfield also stressed the need for more clergy. He stated that in 87 dioceses there are 1,023 places for clergy that cannot be filled.

The convention passed, subject to ratification by next year's synod, amendments to the diocesan canons and constitution, including a measure which provides that payment of the diocesan assessment, but not the missionary quota, is essential before delegates from that church can be seated in the synod.

ELECTIONS. Deputies to General Convention: clerical, D. K. Montgomery, F. S. Arvedson, W. H. Brady, J. H. Hauser; lay, H. S. Layman, L. L. Thomas, Harry Faulker, Arnold Sieg.

CONNECTICUT

Resolution for Court of Appeals Defeated

A resolution passed at the convention of the diocese of Connecticut urged all members of the Church to assist in recruiting for the ministry and to help the theological seminaries to expand their facilities. The convention met at Christ Church Cathedral, Hartford, May 17th.

Two missions and one parochial chapel were admitted into union with the convention as parishes: St. Luke's, Bridgeport; St. Francis', Long Ridge, Stamford; and Christ Chapel, Waterbury.

A resolution to instruct diocesan dep-

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DIOCESAN

uties to General Convention to present a resolution to provide for courts of appeal from the Bishop's decision in cases of dissolution of pastoral relationships was defeated.

ELECTIONS: treasurer, J. H. K. Davis; chancellor, Senator R. E. Baldwin. Deputies to General Convention: clerical, Raymond Cunningham, L. M. Hirschorn, R. D. Read, J. H. Esquirol; lay, T. B. Lord, A. T. McCook, W. C. Hutton, H. P. Bakewell.

Alternates: clerical, J. A. Racioppi, L. Y. Graham, III, C. L. Willard, Jr., R. M. Hatch; lay, R. S. Kaighn, P. C. Calhoun, W. H. Rattenbury, A. T. Dewey.

COLORADO

Lay Readers to Play Part in Diocesan Advance

A group of lay readers who had just completed an intensive training course were awarded certificates at the annual dinner, held on May 4th, during the convention of the diocese of Colorado.

Speaking at St. John's Cathedral, Denver, Bishop Bowen, Bishop Coadjutor of Colorado, explained that the diocese aims to extend its work into distant and remote parts of the state and to become a more closely knit unit. The services of lay readers will help in this program.

A canon was also adopted whereby the Bishop may appoint an archdeacon or archdeacons to assist in the missionary work of the diocese.

ELECTIONS. Deputies to General Convention: clerical, Edward Turner, R. D. Bruce, Lindsey Patton, E. A. Smith; lay, A. T. Jones, Louis Lear, Ralph Ruder, D. G. Son, Gerould Sablin.

Alternates: clerical, Robert Redenbaugh, L. C. King, Edwin Thayer, David Jones; lay, John Hickman, P. K. Yonge, J. P. Meeth, J. C. Vivian.

Delegates to Triennial meeting: Mmes. Winfred Douglas, Gerowe Simmons, A. B. Cannon, D. G. Son, W. F. Spalding; alternates, Mmes. P. K. Yonge, John Hickman, H. H. Heuston, Gayle Seales, Benjamin Woodcock.

NEW HAMPSHIRE

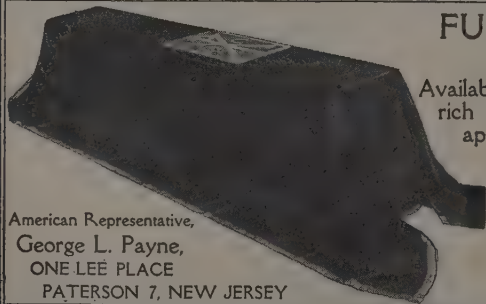
Laymen's Meeting Precedes Convention

On May 3d, the evening before the convention of the diocese of New Hampshire, a laymen's meeting was held at the Exeter Inn in Exeter, where the Rev. Arnold M. Lewis, executive director of the Presiding Bishop's Committee on Laymen's Work, spoke to the group.

On the morning of the convention the Holy Communion was celebrated in Christ Church, Exeter, by Bishop Hall of New Hampshire, assisted by the Rev. Leverett B. Davis. Bishop Gray, Bishop Coadjutor of Connecticut, was the preacher at a service of Morning Prayer.

ELECTIONS: Standing committee, the Rev. C. T. Webb and Russell Eckloff. Deputies to General Convention: clerical, C. L. Morrill, R. W. Barney, L. B. Davis, R. H. Dunn; lay, J. B. Godfrey, C. A. Towle, Russell Eckloff, H. K. Davidson.

Alternates: clerical, Elsom Eldridge, Edric Weld, R. C. Giddings, W. P. Neal; lay, J. S. Barker, J. R. Spring, Valentine Mathes, Charles Stafford.



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Caterbury Adds to Faculty

Announcement of the appointment of four new faculty members to assistant professorships for the fall semester at Caterbury College has been made by the president, the Rev. D. R. MacLaury. They are: Matthew B. Evans, Ph.D., philosophy and history; the Rev. J. Perry Astin, Ph.D., chemistry; Konstanty

Zantuan, Ph.D., Slavic languages and literature; and the Rev. Carroll E. Simcox, Ph.D., religion. [L.C., April 3d.]

New Chaplain at Bard

The Rev. Raymond E. Feussle, rector of Christ Church, Macon, Ga., has been appointed chaplain of Bard College, Annandale-on-Hudson, N. Y. Edward C. Fuller, president of Bard, announced that Mr. Feussle, who will assume his college duties at the beginning of the fall semester, will also serve as assistant professor of religion.

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SECONDARY SCHOOLS

Headmaster of St. Alban's Elected

Announcement has been made of the election of the Rev. Charles Samuel Martin to the headmastership of St. Alban's, the National Cathedral School for boys in the diocese of Washington. The Rev. Mr. Martin succeeds the Rev. Albert Hawley Lucas who recently resigned after serving 20 years. Canon Lucas becomes archdeacon of the diocese of Maryland.

New Administrators

at St. Helen's, Portland

The appointment of Miss Jane Allen Saxton and Miss Lois R. Robison, both of Bronxville, N. Y., as headmistress and associate headmistress, respectively, of St. Helen's Hall, Portland, Ore., has been announced by Bishop Dagwell of Oregon.

The two women recently completed three years work in the missionary district of Liberia where they managed the House of Bethany, Cape Mount. Both are Churchwomen.

Miss Saxton presently is assistant director of the New York University reading clinic and Miss Robinson head teacher of the Jennie Clarkson Home for Children, part of the New York City educational system.

They replace the Rev. Arthur A. Vall-Spinosa, D.D., rector-director, who resigned recently to return to parochial work, and Miss Elizabeth Anderson.

Portrait of Alexis duPont

A portrait in oils of the late Alexis Felix duPont, founder of St. Andrew's School, Middletown, Del., was dedicated on April 18th, the anniversary of Mr. duPont's birth. The portrait, painted from some photographs by Mr. Fred Wright, prominent artist of Chestertown, Maryland, was presented to the school by Mrs. Alexis Felix duPont and Mrs. Irene duPont, and is hung above the fireplace in the main foyer.

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DEATHS

*"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them"*

A. Vaughan Colston, Priest

The Ven. A. Vaughan Colston, 96, for many years a resident of Richmond, Va., died May 11th at the home of his daughter, Mrs. J. F. Hay, at Cobham in Kent, England. He had left the United States on March 25th for a year's visit abroad.

Services were held May 14th at Meophan Church in Kent, with burial in the church cemetery.

Archdeacon Colston, who was well known by Churchmen of Virginia, was born March 9, 1854, in England. He was ordained by the Bishop of Chester in 1878 and served at Liverpool and Blackheath, London, before coming to the United States about 65 years ago.

He held charges in Iowa and at Tuxedo Park, N. Y., for six years. Returning to England, he was in charge of St. George's Church, Macelsfield, for eight years, and later of Bolsover Church in Devonshire.

Back in this country again, Archdeacon Colston served at Harrisburg, Pa., and then became archdeacon of Tidewater, Va. He was later rector of the Church of the Holy Comforter, Richmond, for eight years.

Since retirement 18 years ago, the archdeacon had made his home with his daughter, Mrs. Herbert B. Lee, of Richmond. Also surviving are another daughter, Mrs. P. J. Garvey; a son, John V. Colston; 12 grandchildren; and 14 great-grandchildren.

John Talbot Ward, Priest

The Rev. John Talbot Ward, for many years rector of St. Mary's Church, Burlington, N. J., died May 1st at Episcopal Hospital in Philadelphia.

Fr. Ward was born in Howard County, Mo., on September 21, 1874, and his early life was spent in Denver. He was graduated from Princeton University in 1897 and the General Theological Seminary in 1900. He was ordained to the priesthood in 1901 by his uncle, the Rt. Rev. Ethelbert Talbot.

From 1901 to 1903 he was curate at St. Paul's Church, Erie, Pa., and was rector of the Church of the Resurrection, Fernbank, Ohio, from 1903 to 1909. From 1909 until 1921 he was rector of St. Clement's Church, Wilkes-Barre, Pa., where he was archdeacon for the diocese of Bethlehem for a number of years.

He was called to the rectorate of St. Mary's Church, Burlington, N. J., in 1921 and served there until his retirement in 1943. While in the diocese of New Jersey he was a member of the Standing Committee, the Board of Ex-

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DEATHS

aining Chaplains, and a trustee and chaplain of St. Mary's Hall, Burlington. He was awarded the honorary degree of Doctor of Divinity from Burlington College in 1941.

Fr. Ward was married in 1903 to Ibel Hamblen of Flemington, N. J., who died in 1916. He is survived by a son, John Talbot Ward, Jr., and two daughters, Mrs. Owen A. Rickard and Mrs. Archibald C. Elias.

Requiem, burial office, and interment were at St. Mary's Church, Burlington, N. J. Bishop Gardner of New Jersey officiated. The Rev. William E. Hogg, Jr., officiated.

Peter Bobrik

Peter Bobrik, who was a Russian army major general in command of 65,000

troops under the czarist regime, died May 13th in Madison. He was a communicant of the Russian Orthodox Church.

A Requiem Mass was said for him at St. Francis' House, Madison, May 16th, by the Rev. Francis J. Bloodgood. After a Prayer Book Service, Fr. Bloodgood used prayers for the Departed from the Manual of Eastern Orthodox Prayers. The manual is published by the Fellowship of St. Alban and St. Sergius of which Fr. Bloodgood is a member.

Mr. Borik, his wife, and daughter, came to the United States in 1923 after fleeing 10,000 miles across Siberia, Mongolia, and Manchuria to escape Bolshevik revolutionaries.

In his trek across Asia, in order to avoid Bolsheviks, Mr. Bobrik traveled

2,000 miles across frozen Siberia — probably one of the longest sleigh rides in history.

Surviving is a son-in-law, Emil A. Lehr, of Hollywood, Calif.

Mrs. Charles Myron Tubbs

Josephine Tubbs, wife of the Rev. Charles Myron Tubbs, died on April 8th. The Rev. Mr. Tubbs is rector of Grace Church, Bath, Me.

Bishop Loring of Maine presided at the requiem which was celebrated the Monday before Easter by the Rev. N. B. Gildersleeve. The Rev. T. G. Akeley read the Burial Office.

Before coming to Maine Mrs. Tubbs had been active in Girls' Friendly work and while in Maine she was especially active in the Woman's Auxiliary.



CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



BALTIMORE, MD.

T. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r
Sun 7:30, 9:30, 11; H Eu daily

BUFFALO, N. Y.

T. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

T. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex
Thurs 9:30; C Sat 7:30

T. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

CHICAGO, ILL.

T. TONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller
Sun 8, 9:15, 11 HC; Daily 7 HC

T. BARTHOLOMEW'S Rev. John M. Young, Jr., r
720 Stewart Avenue
Sun 7:30, 9, 11 HC Others posted

CINCINNATI, OHIO

T. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex
Mon 10; C Sat 7-8

DECATUR, ILL.

T. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
7:15 MP, 7:30 HC, 5 EP

DENVER, COLO.

T. ANDREW'S Rev. Gordon L. Graser
1015 Glenarm Place
Sun Masses: 8 & 10, Ev & B 8; Daily: 7:30 ex Mon
10, Thurs 7; C Sat 5. Close to Downtown Hotels.

T. MARK'S Rev. Walter Williams
1015 12th Ave. & Lincoln St.
Sun 8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs
7:15 & HD 7; Wed 10; C by appt. Near State Capitol

DETROIT, MICH.

T. INCARNATION Rev. Clark L. Attridge, D.D.
1031 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

EVANSTON, ILL.

T. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7; Wed & HD 10;
1 (Requiem) 7:30; MP 6:45; 1st Fri HH & B 8:15;
Sat 4:30-5:30, 7:30-8:30 & by appt

KEY—Light face type denotes AM, black face, PM; addr., address; anno., announced; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; EV, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Summer months: Sun 8, 10:45 HC; Weekdays as
announced; C by appt

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30, 8 (also 9 HD & 10 Wed), HC; 8:30
MP; 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC, 11 Morning Service & Sermon; Week-
days: HC Wed 8; Thursday & HD 10:30
The Church is open daily for prayer

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Gilbert Dar-
lington, D.D., Rev. Richard Coombs, Rev. Robert E.
Terwilliger, Ph.D.
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th Street, East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs
4:30 to 5:30; Sat 2 to 3, 4 to 5, 7:30 to 8:30

ST. THOMAS Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC, Ev 4; Daily:
8:30 HC; Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
Sun HC 8, 9:30, 11; Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S Locust between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r;
Rev. Philip T. Fifer, ThB.
Sun: Holy Eu 8 & 9; Sun S 9:45, Mat 10:30,
Sung Eu & Ser 11, Nursery S 11; Cho Ev & B 8;
Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs &
HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily;
C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubbs, dean
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

RIDGEWOOD, (NEWARK) N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD, 9:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett 261 Fell St. nr. Gough
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;
C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun 8, 9:30 & 11; HC Wed 7:30, HD & Thurs 9:15

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, Jr., Rev. David E. Richards
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30, 9:30, 11 with ser, MP 10:45;
EP, Ser & B 8; Daily Masses: 7, Fri 8 EP & B;
C Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S K St. near 24th N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 & 7 and by appt

CHANGES

Appointments Accepted

The Rev. Edward L. Aldworth has accepted appointment as priest in charge of St. George's Mission, Riviera Beach, Fla., while remaining canonically connected with the diocese of Atlanta. He will continue his work in veterans' education under the Department of Education of the state of Florida, and his address remains: P. O. Box 568, Lake Worth, Fla.

The Rev. William L. Blaker, formerly rector of St. George's Church, Roseburg, Ore., will become vicar of Christ Church, St. Helens, Ore., on July 1st. Address: 61 Plaza Sq.

The Rev. D. B. Cordes, formerly associate rector of St. Paul's Church, Richmond, Va., will become rector of St. Paul's Church, Norwalk, Ohio, on June 20th.

The Rev. Morris F. Elliott, formerly rector of St. Cyprian's Church, Lufkin, Tex., is now rector of Emmanuel Church, San Angelo, Tex. Address: Corner Harris and Randolph.

The Rev. Raymond E. Fuessle, rector of Christ Church, Macon, Ga., will become chaplain and assistant professor of religion at Bard College, Annandale-on-Hudson, N. Y., in fall.

The Rev. Grant O. Folmsbee, formerly rector of parishes in Lexington and Warrensburg, Mo., is now associate rector of Christ Church, Dallas, Tex. Address: 1035 N. Windomere.

The Rev. Joseph H. Hall, III, who recently received the degree of doctor of theology in course from the Philadelphia Divinity School, will be a full-time instructor in history and theology at the School this fall.

The Rev. Bradford Johnson, formerly rector of St. Paul's Church, Brunswick, Me., is now rector of St. Paul's Church, Nantucket, Mass. Address: 12 Pine St.

The Rev. Newell Dwight Lindner, formerly rector of St. Mark's Church, Islip, Long Island, will become associate director of the Presiding Bishop's Committee on Laymen's Work on July 1st. Address: 281 Fourth Ave., New York 10, N. Y.

The Rev. Charles S. Martin, formerly rector of St. Paul's Church, Burlington, Vt., will begin his duties as headmaster of St. Alban's, the National Cathedral School for Boys, Mt. St. Alban, Wash-

ington, D. C., in September. He succeeds the Rev. Albert Hawley Lucas, who recently resigned and will be archdeacon of the diocese of Maryland.

The Rev. William P. Neal, formerly rector Trinity Church, Claremont, N. H., and priest in charge of the Church of the Epiphany, Newport, is now rector of St. James' Church, Laconia, N. H. Address: 298 Pleasant St.

The Rev. Kenneth E. Nelson, formerly rector of St. Mark's Church, Medford Ore., is now a canon of Grace Cathedral, San Francisco. He will direct the activities of the diocesan department of Christian social relations.

The Rev. Frank Rowley, formerly rector of Grace Church, Elkins, W. Va., will become rector of Christ Church, Bluefield, W. Va., on August 1st. Address: 300 Tazewell St.

The Rev. Luther Tucker, formerly general secretary of Yale University's Dwight Hall, has accepted appointment as rector of Indian Hill Episcopal and Presbyterian Church, Cincinnati, with the date of change uncertain.

The Rev. Francis W. Tyndall, who has been serving Grace Church, Breno Bluff, Va., will be director of Shrine Mont and rector of the Cathedral Shrine of the Transfiguration at Orkney Springs, Va., during the 1949 season.

The Rev. Alfred S. Tyson, formerly vicar of Christ Church, St. Helens, Ore., will become rector of St. George's Church, Roseburg, Ore., on July 1st. Address: 228 E. Cass St.

Ordinations

Priests

Rhode Island: The Rev. John Robert Orpen, Jr., was ordained priest on April 23d by Bishop Bennett of Rhode Island at St. Stephen's Church, Providence. The Rev. Dr. Charles Townsend directed the sermon and also presented the candidate. The Rev. Mr. Orpen will take up work in the district of Nevada after July 1st.

Deacons

Pennsylvania: Stanley A. Powell, Jr., was ordained deacon on May 17th at St. Asaph's Church, Bala, Pa., by Bishop Hart of Pennsylvania. The Rev. R. T. Lyford presented the candidate. The Rev. Clifford Stanley preached the sermon. The new

deacon will be vicar of Christ Church, Eddington, and St. Paul's, Edgely, Pa.

Salina: Henry Holmes Choquette was ordained deacon on May 8th by Bishop Nichols of Salina at Grace Church, Hutchinson. The Rev. Charles Wilcox presented the candidate, who will be deacon in charge of Trinity Church, Norton, th Church of the Transfiguration, Logan, and St. Nicholas', Studley, after graduation from Seabury-Western Theological Seminary. The Rev. J. S. Young preached the sermon.

Diocesan Positions

The Rev. William G. Woodward, rector of Trinity Church, Lancaster, N. Y., has been appointed registrar of the diocese of Western New York. Address: 5448 Broadway, Lancaster, N. Y.

Marriages

The Rev. Arthur Corson Kelsey and Louise Martin Lammers were married on May 12th in the Church of the Advent, Boston, by Bishop Sawyer of Erie. The Rev. Whitney Hale was celebrant at the Nuptial Mass. Mrs. Kelsey is the widow of the late Mr. Howard M. Lammers. Address: 4 Willard St., Cambridge 38, Mass.

Lay Workers

Miss Erna Blaydow is the new director of Christian education at All Saints' Church, Worcester, Mass. Miss Blaydow has been serving as a teacher in the diocese of Massachusetts. She was on the staff of the Church of the Advent, Boston, for several years, later doing part-time work at St. Michael's Church, Milton.

Depositions

The Rev. Noel Patrick Conlon was deposed from the priesthood on May 2d by Bishop Oldham of Albany for reasons which do not affect his moral character.

The Rev. John Keeney McDowell was deposed from the priesthood on May 23d by Bishop Tucker of Ohio for causes which do not affect his moral character.



Church Services near Colleges

—BUFFALO STATE TEACHER'S COLLEGE—
ST. JOHN'S Colonial Circle, Buffalo, N. Y.
Rev. Walter P. Plumley, Rev. Harry W. Vere
Sun 8, 11; College Club 1st & 3rd Mon 8

COLUMBIA UNIVERSITY

ST. PAUL'S CHAPEL New York City
Rev. Louis W. Pitt, Visiting Chap, Rev. William J. Chase, Asst Chap
Sun 8, 9:30; HC 9, 12:30; Daily (ex Sat) 12 Noon; HC Tues, Wed & Thurs 8

DUKE UNIVERSITY

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY
Durham, N. C. Rev. George A. Workman, Chap
Sun HC 8:55; 7:30 HD, Canterbury Club Sun 6:30

—GEORGE WASHINGTON UNIVERSITY—
ST. JOHN'S Rev. C. Leslie Glenn, D.D., r
Lafayette Sq., Washington, D. C.
Sun 8, 9:30, 11, 7:30, Canterbury Club 8:30
Mon, Tues, Thurs, Sat, 12; Wed, Fri 7:30;
HD 7:30 & 12

HARVARD, RADCLIFFE

CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg, Chap
Sun 8, 9, 10, 11:15, 8; Canterbury Club 6:30

UNIVERSITY OF ILLINOIS

CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
Rev. William Ward, S.T.M., Chap
Sun 9, 11, HC; Canterbury 6

KEY—Light face type denotes AM, black face, PM; Chap, Chaplain; C, Confessions; c, curate; EP, Evening Prayer; EV, Evensong; Eu, Eucharist; ex, except; HC, Holy Communion; HD, Holy Days; MP, Morning Prayer; r, rector; Ser, Sermon; v, vicar

MILWAUKEE-DOWNER, STATE TEACHERS
ST. MARK'S Rev. Killian Stimpson
2604 N. Hackett Avenue, Milwaukee 11, Wis.
Sun 8, 9:30, 11

UNIVERSITY OF MISSOURI STEPHENS, CHRISTIAN

CALVARY Columbia, Missouri
Rev. Roger Blanchard, r; Rev. Ned Cole, c;
Miss Louise Gehan
Sun 8, 9:30, 10:45, 12; Canterbury Club 6; Thurs 7:30, 11 HC; Daily EP 5:15

NEW PALTZ STATE TEACHERS

ST. ANDREW'S Rev. J. Marshall Wilson
New Paltz, New York
Sun 8, 11; Tues & HD 9:30, Thurs 8
Canterbury Club Sun 5:30

PRINCETON UNIVERSITY

PROCTOR FOUNDATION Rev. H. B. Cannon, Chap
Services in the Marquand Transept of the University Chapel
Sun 9:00—Breakfast served at Proctor Foundation House following 9 o'clock Communion
Weekdays Tues & Fri 7:45

PRINCETON UNIVERSITY (Con't)

TRINITY CHURCH Rev. John V. Butler, D.D., r
Rev. Haig J. Nargesian, c
Sun 8, 9:30, 11; Tues and Fri 7:30; Wed & HD 9:30

SANTA BARBARA COLLEGE UNIVERSITY OF CALIFORNIA

TRINITY Rev. Richard Flagg Ayres, r
Santa Barbara, California
Sun 7:30; 9:30, 11; 7:30 Ev

UNIVERSITY OF TEXAS

ALL SAINTS' CHAPEL Austin, Texas
Rev. Joseph Harter, r; Gray Blandy, Lucy Phillips
Sun 8, 9:30, 11, 6; Daily: 7, 5:30, Wed 10

UNION COLLEGE

ST. GEORGE'S Schenectady 5, N. Y.
Rev. Darwin Kirby, Jr., Rev. David Richards
Sun 8 HC, 9 Family Eu, Breakfast, Ch S; 11 Morning Service, Ser, Nursery; Daily: Eu 7; Thurs 10; HD 7, 10

VASSAR COLLEGE

CHRIST CHURCH Acad. & Barclay, Poughkeepsie, New York
Rev. James A. Pike, r; Rev. Walter A. Henricks, Jr.; Barbara E. Arnold, dir col work
Sun 8, 9, 11, 7:30; 8; HD or Thurs 10, other days 9; College supper-discussion, Fri 6

UNIVERSITY OF WASHINGTON

CHRIST CHURCH SEATTLE, WASHINGTON
Rev. W. W. McNeil, Jr., r; Rev. D. R. Cochran, Chap
Sun 8, 11, 6:30 Ev; Wed & HD 7